

The LUTHERAN



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PACIFIC LUTHERAN
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Constructive and Co-operative

National Lutheran Council's 1944 Convention Demonstrates Advantages of Fellowship Policies

By W. P. ELSON, N. L. C. Publicity Director



GERMAN PRISONERS OF WAR IN U. S. A. Given Consideration by Swedish Commissioner Carl-Erik Wenngren, Executive Director Ralph H. Long, and Y. M. C. A. Representative Rev. Dr. Ethan T. Colton

In three-day session at the Hotel Pennsylvania, New York City, January 26-28, the National Lutheran Council reviewed a year of activities second to none in its history and approved plans for future work of far-reaching significance. All twenty-six of the commissioners from the eight general bodies co-operating in the Council were present except Mr. G. F. Greiner of Ridgway, Pa., whose place was taken by Dr. Henry H. Bagger of Lancaster, Pa.

Experimenting with a new method of balloting without nominations, borrowed from the proposed constitution of the Council, the commissioners re-elected all officers and members of the Executive Committee: President, P. O. Bersell, D.D., L.H.D., Minneapolis, Minn.; vice-president, Martin Anderson, D.D., Oak Park, Ill.; secretary, the Rev. Armin George Weng, Ph.D., Chicago, Ill.; treasurer, Mr. S. Frederick Telleen, New York, N. Y.

Executive Committee: William G. Sodt, D.D., Milwaukee, Wis.; A. Haapanen, D.D., Hancock, Mich.; P. D. Brown, D.D., Salisbury, N. C.; N. C. Carlsen, D.D., Blair, Nebr.; T. O. Burntvedt, LL.D., Minneapolis, Minn.

Among the visitors to the meeting were two representatives from the church abroad, who were given the privilege of the floor and addressed the commissioners briefly on different days. One was the Rev. Carl-Erik Wenngren of Stockholm, appointed by Archbishop Erling Eidem, Primate of Sweden, and sent to the United States by the Ecumenical Chaplaincy Commission of the World Council of Churches, the "sole purpose" of whose visit "is to help bring spiritual guidance to the prisoners of war"; and the other, the Rev. Harold von Sicard, missionary of the Church of Sweden en route to the mission field in Tanganyika territory, East Africa, stopping over briefly in New York. Both brought greetings from the Swedish Church.

THOUSANDS OF CONTACTS

Major attention was given to the reports by three departments of the Council of amazing expansion which has taken place in the emergency service rendered by the Lutheran Church this past year to its members—the Service Commission, Commission on American Missions, and the Department of Welfare.



The Rev. Dr. P. O. Bersell—Re-elected President of the National Lutheran Council

Reporting for the Service Commission, Major N. M. Ylvisaker, director, stated that at the present time the Council maintains contact with 450,000 Lutheran men and women in the armed forces of the United States in all parts of the world through personal correspondence from the Minneapolis office; through Lutheran chaplains, pastors at Lutheran service centers, student or campus pastors, and contact pastors.

The Commission, in co-operation with the Missouri Synod, operates service centers with staffs of full-time employees in fifty-six cities, and a similar number of parish and student centers. Attendance at these centers runs well over 250,000 service men and women a month. During the past year the Commission has printed and distributed more than 4,000,000 tracts and devotionals, 280,000 Service Prayer Books, nearly 100,000 Army and Navy Service Books, more than 5,000,000 sheets of service men's stationery and much additional literature and supplies for chaplains and service pastors at home and abroad.

It was stated that with the established activities of the Service Commission well under control much attention during the present year would be devoted to the rehabilitation programs of the army and navy and the extension of service to troops overseas. In view of the rapid shifting of the armed forces to overseas bases it was voted on motion "that the Service Commission be asked to give full consideration to the establishment of service centers and service stations among our troops in foreign lands." (Continued on page 15)

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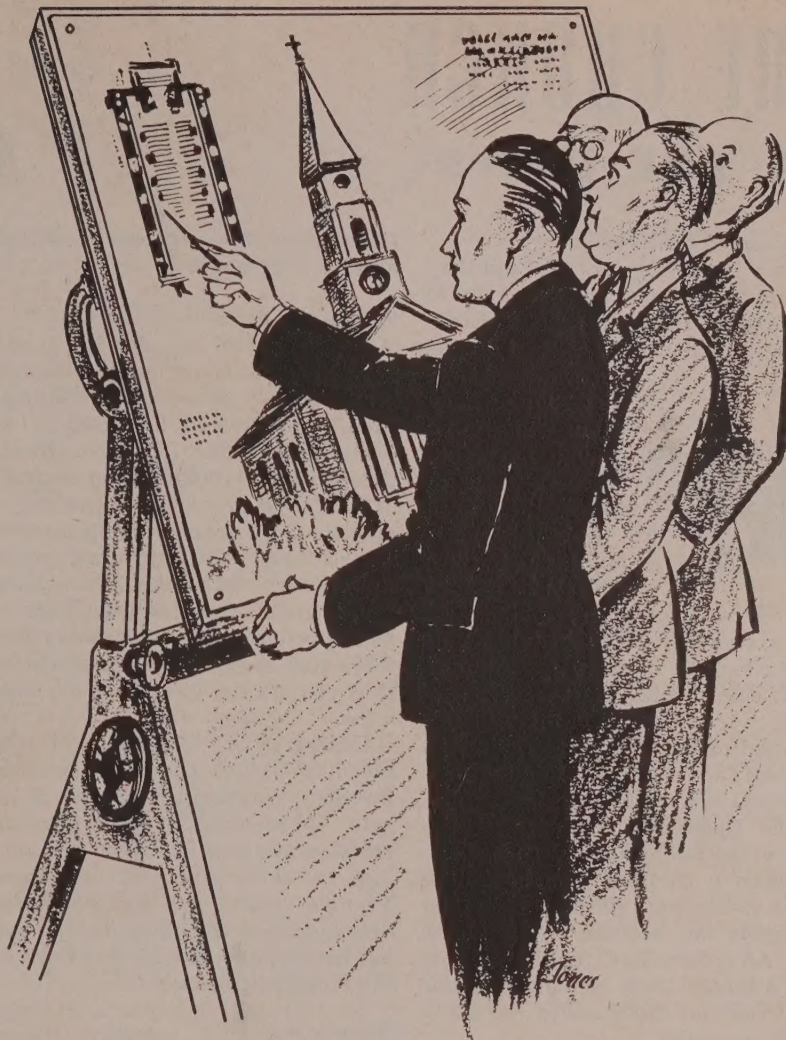
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WHEN PRIORITIES LIFT

ONE of the effects of the war effort on the churches in the United States, and perhaps also in Canada, is a recess in the erection of new church buildings and of major alterations in such as are now occupied. In some instances, as one infers from reports from the Board of American Missions, a temporary handicap is thus caused; especially for young congregations that have outgrown the capacity of their meeting places.

But the situation has some phases of advantage. On the positive side is the opportunity to project plans and establish "building funds" which are growing rapidly during a time of almost universal employment and the high scale of wages and salaries. The result will be a considerable sum available in cash or war bonds, and a "habit of contribution." This will enable congregations to provide for their housing and avoid the burden of large mortgages and heavy interest charges.

A negative effect seems probable. The churches will not accept the temptations to build beyond their reasonable ability to pay. A highly undesirable condition existed following the revival of business after the first World War. Adventures into extravagant construction, decoration, and equipment led to contracts that soon had a strangle hold on salaries and benevolent contributions. The one inexorable demand was presented by mortgages and forms of indebtedness of dubious spiritual value. It is to be hoped no repetition of that period will happen.

THE CHURCH IN THE NEWS

By G. Elson Ruff

No vacation for theologs

MEN studying for the ministry usually get a vacation from June to September. This gives them a chance to digest knowledge acquired during the school term, and—in many cases—to earn enough money to cover expenses of the coming year.



Not this year. Selective Service officials have suggested that theological seminaries go on a twelve-month schedule. Students for the ministry are granted draft deferment in most cases. Government men believe they should complete their training as rapidly as students are now doing in other professional schools.

The Columbus Seminary of the American Lutheran Church has announced a summer term beginning June 5. Students enrolling then may complete their course in two years. Mt. Airy Seminary in Philadelphia has a similar plan, including regular students and those under the Navy V-12 program.

Expensive sermons

AMERICANS may now read four of the sermons which cost the life of Kai Munk, the Danish preacher. For his incendiary addresses, Munk was murdered by Nazi sympathizers. The publishing house of the United Danish Lutheran Church in Blair, Nebr., is issuing the sermons in a book.

The death of Munk has excited Denmark as no other event of the year. Newspapers in Denmark were not allowed to publish obituaries. Nazis have stopped Danish police in their search for the assassins. These actions have increased rather than allayed the excitement.

Archbishop Eidem of Sweden declared, "Sweden has heard the news of this heinous and bestial deed with deep agitation and grief." Danish flags in Sweden as well as in Denmark were flown at half-mast in tribute to Munk. At the funeral in Vedersø, where Munk was pastor,

more than 3,000 people crowded around the church.

Prisoners O. K.

THE "spiritual morale" of American war prisoners in Germany is "very good," reports Hugo Cedergren, who arrived in America on January 20 after extensive travel through the German prison camps.

Special barracks have been erected as places of worship in most camps. In one compound, eight church services are held each Sunday. Swedish representatives are to be allowed to ship into Germany prefabricated barracks buildings as worship centers for camps which have none.

Cedergren is secretary of the Swedish YMCA and an accredited Swedish War Prisoners' Aid delegate. He reports that three Swedish neutrals are now in Japan ministering to American war prisoners. Three others are in Hongkong, Shanghai, and Bangkok. Permission has been granted for similar work in the Philippine Islands.

Atrocity stories

"THE post-war world will not be built on war bond stories but on the spirit of Madame Chiang Kai-shek," declared Dr. Bernard Clausen at an Ohio pastors' convention. Madame Chiang declared to the American Congress in an address last spring that "we must have vision so that peace shall not be punitive."

Dr. Clausen, recently called to become pastor of the Euclid Avenue Baptist Church in Cleveland, said he did not doubt the truth of the Japanese atrocity story released during the war bond drive. "However, if this one works, they will have another atrocity story ready when the next war loan drive lags," he said.

Presbyterians and Episcopalians

THE *Presbyterian Tribune* believes that the quickest way for the Presbyterian and Episcopal churches to unite would be for each to begin to make necessary internal changes. The Presbyterians should have bish-

ops, the Episcopalians should ordain ruling elders.

The churches should take these steps independently, without reference to any hope of final union. These steps would remove the last obstacles to effective union, says the *Tribune* editor.

Dr. Henry Sloane Coffin, returning from a visit to England and Scotland, said that Scotch Presbyterians favor the idea of union of Presbyterians and Episcopalians in America. The plan of union might contain a provision assuring the continued fellowship of the united church with both Anglican and Presbyterian communities abroad, they suggest. Eventually this might have some effect in church realignment in Great Britain.

Chaplains at work

THE sacraments were administered on 94,381 occasions during December by U. S. chaplains, an increase of 10,432 over the November total. Number of religious services conducted was 140,015.

Casualties among the chaplains are mounting. Nineteen have been killed in battle, thirty-one have died from sickness or accidents. Eighteen have been wounded and thirty-three taken as prisoners. Seventy-six chaplains have received decorations for conduct "over and beyond the call of duty."

Program for Lutherans

"WE Lutherans must learn to accept one another in good faith and at face value," Dr. P. O. Bersell, president of the Augustana Synod, told the Lutheran Society at a recent dinner meeting in New York.

The Church has "enough Augsburg Confessions to last till Doomsday," he said.

"We need a new dynamic, a new spiritual oneness expressive of the essential unity inherent in the Lutheran Church."

"We must also learn to live with other Christians," Dr. Bersell said. "The world church is waiting for the testimony of Lutheranism."

IN THE WORLD'S EYE

By Julius F. Seebach

The New Zealanders are forehanded. They are anticipating much heavier post-war demands for their products, especially from Britain—mutton, pork, milk, etc. So the National Ranchers' Association is asking (as of December 20) their sheep men to increase the weight of their sheep by at least two pounds, and at the same time to sow supplementary food crops. This will include increased fodder, for the National Farmers' Union is expecting a 60,000 drop in the present year's herds, because of fodder shortage and extraordinary demands. The appeal has also gone out for enlarged herds of pigs and a largely increased beet crop. This program calls for many more laborers for the ranches and the farm work, and they just can't wait till the soldiers come marching home. New Zealand is anxious for immigrants; they make enticing offers.

China is making a distinct contribution to the system of checks upon hastily considered executive and departmental actions of government. Naturally this is upon their own government, but it could spread. A "People's Political Council," consisting of 240 persons, meets semi-annually for an indefinite period in Chungking. Though not an official law-making body, it has the right to examine the head of any governmental department, and that head is obliged to carry out the Council's recommendations. It operates somewhat like our Congressional investigating committees, by interpellation and criticism. Foreign diplomats pay close attention to the resolutions issuing from these semi-annual meetings, having learned by experience that they clearly indicate the trend of China's national policy. The Council, however, will pass out of existence when the permanent People's Congress will convene, within the first year after the present war ends, to adopt China's permanent constitution. No doubt these present effective procedures of the Council will be

continued in the Constitution and the operations of the Congress.

Post-war Planning—a good bit of it just talking for political effect at present—is nevertheless more and more in the making. Much of it is nebulous, but it is a healthy sign that smaller, poorer nations will not be content to be on the receiving end of a Lady Bountiful management. Of the governments-in-exile, five out of eight have already initiated their plans. Czechoslovakia leads off in point of time with a definite program beginning with damages and continuing with economic, industrial and social renovation to the greatest benefit of the last citizen. Belgium is a close second with a committee that has been functioning since 1941. It proposes an equally comprehensive program. Holland and Norway are arranging to deal immediately with economic and social needs as soon as their invaders are gone. Denmark's plan will naturally follow similar lines. Poland's plan is ready-made—it must restore its devastated agriculture, its destroyed housing, its trade contacts. China is arranging realistically for industrialization and transportation; but first it must restore its agriculture. Russia is already restoring as it progressively moves back into the old family dwelling. In fact, all these are much farther ahead than our own country is with its own problems.

Just Note That: As a return of thanks to England's Cambridge and Oxford universities for providing scholastic courses for American officers and soldiers, Princeton University is now doing the same on this side of the water. . . . A way has been found to silence the primer on hand grenades. Now American troops can throw them without giving any clue as to their position. . . . Turkey is getting tired of having her students on the continent bombed. They have received orders to assemble in Switzerland from Germany, France and Italy.

The "Votes for Women" movement has sprung into vigorous life among the women of Iraq and Egypt. Its present impetus comes from the knowledge that the Chamber of Deputies of the Lebanon area is seriously concerned with a bill that will give the vote to the women of that country. Lebanon is that belligerent spot that has recently made so much trouble for the resident French officials by its aggressive and stubborn demands for independence. The Iraqi authorities are studying a similar measure that may be included in a general program of pending legislation for voting reforms. Egypt's Arabic press carries weekly many articles and letters from prominent women who are demanding the same privilege. That they mean business is evident from the fact that their campaign has been uninterrupted since 1919. Both Iraq and Egypt have the added encouragement of Turkey's example. There the women have shared the vote with men for many years. Turkey is the only country in the Near East which has granted this right to women.

Vichy's German-controlled radio electrified the world (January 6) with the announcement that all the wild beasts in Berlin had been gathered and shipped to Barcelona, Spain. The glow departed from the broadcast when it further revealed that these were only the captive and house-broken inhabitants of the Berlin Zoo which had fled in terror when their involuntary home had been bombarded. However, a later report from Madrid (January 10) revealed that the Vichy broadcast had been incomplete. The dispatch from Madrid announced that 1,000 Gestapo agents and other representatives had appeared in Madrid alone during the past two weeks. There were plenty of others there previously, penetratingly busy in all parts of Spain. Franco continues to speak blandly of his and Spain's neutrality. And there are still Falangists fighting on the Russian front.

Language and Church Progress

What is the Future of Bilingual Work in the Lutheran Church in America?

By E. A. TAPPERT, Divisional Secretary, Board of American Missions

HAVING shown in a previous article what were our experiences in the past, we will now try to show what lessons for the future we should derive from them.

Let us first look at the present and the immediate future. We realize that with the present dislocations, distorted feelings, and war hysteria we cannot do much more than mark time. As far as our own country is concerned, there will hardly be much immigration of any kind; we shall be too busy finding jobs for our own people to think of importing people from other countries to compete with our own. But that does not say that linguistic work must stop right then and there. There is still a substantial contingent of foreign-speaking Lutherans in the United States and Canada which has not as yet been touched, and many more in South America. According to the United States Census report there are still some 10,000,000 people in our land who have come from Lutheran countries—Germany, Sweden, Norway, Denmark, Finland, Latvia and Estonia, to say nothing of Austria, Slovakia, Bohemia, Poland and Russia.

NEGLECT OR INDIFFERENCE

The metropolitan area of New York houses some 375,000 people of German extraction, 50,000 Norwegians, 60,000 Swedes, 18,000 Danes, 96,000 Finns. So far we have reached only a small percentage of "our household of faith." Other denominations have taken advantage of our inactivity, or inability, in this field of large opportunities. Before the depression set in, the Presbyterian Church used to spend the enormous sum of \$1,105,000 on linguistic work alone, more than the U. L. C. A. is spending on all its mission activities; yet their field among their own people, the Hungarian Reformed and the Italian Waldensians, is very limited.

The Congregationalists are working with great success among our Lutherans from Russia. They maintain a seminary for the training of German pastors for them at Yankton, S. D., and have succeeded in building up a synod with ninety-four pastors, serving synodical congregations, and twenty-six pastors serving elsewhere. These pastors are receiving Lutheran training at the semi-

nary; they use Luther's Catechism in their churches, but they call themselves German Congregational churches, and have no connection with the Lutheran Church. They publish a sixteen-page German weekly, *Der Kirchenbote*, which is well edited.

Baptists, Methodists, Episcopalians all are busy working in our Lutheran field. Why not we? The only field in which we are active among the immigrants seems to be Western Canada. There Lutherans with 237,500 members occupy fourth place, topped only by the United Church of Canada, the Roman Catholic, and the Anglican Church.

LUTHERANS IN CANADA

But what is the prospect for the future? Looking to the north, we find that Canada is in dire need of a larger population to develop its great resources. It will undoubtedly open its doors again, and receive a large number of immigrants. Among them will be a considerable number of Lutherans. While Germans from the Reich will not be welcome for a long time, there are many German Lutherans from Russia and Poland who may be looked upon by the authorities with more favor. It is probable that Russia will occupy a larger part of Finland after the war, and this would result in a larger immigration of Finnish people, who would be more welcome than the Germans. It is also probable that a large number of Norwegians and Danes who have been uprooted by the war will seek a new home across the waters, as will many Estonians and Letts, after their country has been absorbed. All these should offer a fruitful field for linguistic work.

Looking to the south we find a situation which should arrest the attention of all Lutherans in our land. The great work which the Church of Germany had built up in South America, especially in Brazil, is in danger of disintegration. Large congregations, deprived of their pastors, are like sheep having no shepherd. Their schools have been closed, their public functions forbidden, all religious activities terminated. There is no hope that the German State Church will ever again be permitted to work in Brazil as before World War II, nor that it can, or will, send pastors to fill their vacant pulpits.

TEMPORARY EFFORTS

An SOS for pastors has come from a consecrated layman, and efforts are being made to establish a workable contact with the situation, through the Lutheran World Convention. But later this must be taken up by the Lutherans in our land. While for the time being the use of any foreign language in public worship is prohibited, no matter how indispensable it may be—and only the Portuguese language can be used—this decree will undoubtedly be eased after the war, when passions have calmed down and the danger of European interference is no longer imminent. Then a tremendous and delicate task will be awaiting our Church, and a great deal of wisdom and consecration will be needed to meet it.

The attitude of a large part of our Church in the past with regard to work among the immigrants has been one of indifference, if not downright antagonism. This attitude was born from an inferiority complex. She felt inclined to apologize for the fact that she had a racial background which was not always popular in our land, and frantically she has tried to get away from the stigma which ignorant people might attach to her, that she was a "foreign" church, as if that would make her less precious in the sight of God. Instead of recognizing as her only mission the saving of souls, and instead of looking solely to the Lord for guidance and approbation, she has frequently permitted herself to be influenced by what the world might think of her, and has rated her standing before the world higher than her standing before God.

We know of a splendidly equipped congregation, located on the fringe

of a district with a large Lutheran population. But it was an exclusive congregation, which would not associate with these Lutherans, because they were "foreigners," and so preferred to decrease and die rather than grow and live. Right across the way a Presbyterian church went into that rich, ripe field, and soon built up a large congregation with Lutheran material; so Lutheran that the church had to introduce a confirmation service to satisfy the people. In psychiatry we talk about inhibitions. Our Church has been suffering from such inhibitions, which have hindered her in doing the right thing without fear or favor. Which of our seminaries would engage a professor who is a recognized authority in a German theological faculty? Princeton and other American universities have no hesitancy in adding valuable "foreigners" to their teaching staff, and have profited by it; but would we?

NO NEED FOR APOLOGIES

We must rid ourselves of such inhibitions, and change our attitude. Our Church is strong enough, and well enough known that she need not care what the ignorant may say about her. The policies of our Church should never be influenced by political considerations, but solely by the things that please God and benefit immortal souls. We have always admired Moses for one thing, which the Epistle to the Hebrews mentions: "By faith Moses, when he had come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin; esteeming the reproach of Christ greater riches than the treasures in Egypt."

That is what we call character. God forbid that our Lutheran Church in America should prefer the pleasures of sin to the reproach of Christ; and refuse to stretch out a helping hand to our afflicted household of faith, which comes from other lands, because she is ashamed of her poor relations, and wants none of them.

Together with a change of attitude we need a change of method. Because our Church was too weak and unprepared to meet the situation when the avalanche of immigration set in, she lost control and had no power to direct it. Fifty years ago there were only two English Lu-

theran churches and one mission in New York. How could they have hoped to accommodate and direct the many thousands of German and Scandinavian Lutherans who flocked to the city during the eighties? They feared that if they would take them into their churches, they would soon outnumber and outvote their membership. So they left them to their own devices. A state of anarchy existed, such as we read about in the Book of Judges: "In those days there was no king in Israel; every man did that which was right in his own eyes." Congregations sprang up like mushrooms; there was no planning, no synodical direction, no mission support. If a young man failed to find an opening in an organized congregation, he simply chose his field, went into it, and organized a congregation, depending for his living on what his people could give him, a large part of his income being derived from perquisites, which were plentiful.

ORGANIZATION ABSENT

It stands to reason that such a haphazard way of doing mission work did not always serve the best interests of the Church; and the fact that the synod had little or nothing to do with the birth of such missions accounts for the long time it took to train them in synodical consciousness and to interest them in the general work of the church. Another disturbing feature was that the ministry of these churches was recruited from all kinds of sources, good and evil; and since there was little synodical authority and supervision, it frequently happened that congregations were imposed upon by men of doubtful character, men who had never had any theological training, or had been dismissed from the ministry elsewhere.

Under present conditions such things cannot so easily happen. Our American Church is infinitely stronger and better organized, and its mission work is well planned and under careful supervision. For an ordinary community, it would seem the best method if the strongest English-speaking church would take care of any linguistic group that would appear among them, by inviting them into their fellowship, take their children into their Sunday school, provide the older people with literature, and hold services in their

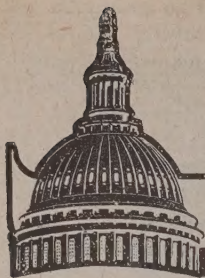
own language, and so gradually assimilate them. Nothing should be done that would encourage them in their aloofness. There should be no segregation for different races, no nationalistic synods. The people should be made to feel at home in the church which offers them hospitality, and should be taught to have their share in the life and in the work of the whole Church.

IN COMING YEARS

There is scarcely any reason for fearing that they will ever come again in such numbers that they would overwhelm the membership of old, established congregations. We have many linguistic churches now which are on the decline, and which could and should be amalgamated with the English-speaking church for the benefit of both. But in many cases the relationship between them has not been very cordial, friendship has not been cultivated, and no effort has been made to know each other as brethren and work together for a common goal. On the contrary, there has been sheep stealing and other aggravations which make a merger almost impossible. We have in our linguistic groups a rich reservoir of Lutheran strength, but we must change our attitude and our methods if we do not want to have it alienated from us.

QUOTING LUTHER

"I do not agree with those who give themselves entirely to one language, and despise the others; for I would like to train young people who could be useful to Christ in strange lands, able to talk to the people, so that we may escape what happened to the Waldensians in Bohemia, who have tied up their faith with their language in such a way that they cannot explain it or talk to anybody, except he learn their language. That is not the way the Holy Spirit acted in the beginning: He did not wait until all the world would come to Jerusalem and learn the Hebrew language, but gave all kinds of tongues to the office of the ministry, so that the apostles could speak to the people wherever they went. I would rather follow this example, and it is entirely proper to expect the youth to practice in many languages; who knows, how God will use them some time." [THE END]



By OSCAR F. BLACKWELDER

AND

RALPH W. LOEW

WASHINGTON

A TRAGIC LOSS

WE have just received word of the tragic death of Raymond Clapper, who is undoubtedly Washington's most trusted columnist. His rare good judgment, his excellent character, his ability to write simply and analytically, his passion for truth—such are the characteristics on this scene. We won't forget the night his lovely wife spoke to a group of our young people. She told how she, a teen-age girl, sat in the young people's meeting at church while a slim young fellow read the Scripture. He looked down at her and that's how their story together began. This is written within five minutes of the flashed announcement of his passing, but we know we shall feel the same about him in the years to come. He was an honest reporter and a great columnist. We shall miss him, and we need more men like him.

STATESMAN

ANY casual reader of this page knows by now what we think of Supreme Court Justice Owen J. Roberts. . . . We hold that he is about what a public man ought to be. . . . He represents that rare combination of scholar, statesman and churchman that is the hope of our form of society. . . . His latest contribution is his vigorous opinion, justly given widespread in the papers, criticizing the Court for so disregarding legal precedents as to cause inconsistency of decisions, which confuses lower courts that look to the Supreme Court for guidance. . . . Justice Roberts, like Senator Byrd in the Capitol, symbolizes that type of mental clearness, moral dependability, family background and public record, which is the salt of the earth these days.

THE PRESS

"JOURNALISM is the only industry mentioned in the Constitution," says Herbert Agar. Freedom of the press

is a sacred tradition with Americans even when it has been a second-rate press. We think the country is about at the point where we must reconsider what we mean by "freedom of the press." This is made necessary by wartime censorship, many government press bureaus, and unnamed officials giving opinions on sharp issues. *The Washington Post* fears a black market in news. Most newsmen, we are persuaded, can be trusted to keep secrets; but leaks are easy, as witness the Cairo and Teheran conferences. Are the newspapers to be read as honest reports of the news or simply the latest trends in government thinking and official propaganda?

DEMOCRACY—?

WE haven't seen any decision from the Army on the WAC lieutenant charged with fraternizing with enlisted personnel. . . . Certainly the Army must maintain discipline, but we never have seen the point of setting "officers" apart from "men" in an army fighting for the American way of life. . . . Another example of this un-American procedure is at the United Nations Service Center here (the former Capitol Park Hotel) where enlisted men are sent down in the basement and officers walk in the main door. . . . Feeling as we do, it gives us a big lift to see a gob sailor and a major walking side by side down our church aisle to receive the offering.

HOUSING AND CONSCIENCE

THIS paragraph sharply concerns the Nation's Capital but is also relevant across the country. . . . For Christians especially, housing isn't simply a matter of dollars and cents, of brick and mortar. It is a matter of preserving family life. It is also a test of the genuineness of our concern for the welfare of millions of wage earners and home makers. The abolition of both city and rural slums

ranks high on our calendar of social "musts." . . . That every family of every income group should be at least decently housed is a common agreement among us. Disagreement at times appears, however, when some public or private builder selects a site for low rent developments. Invariably some citizens protest that such developments will reduce their property values. The issue becomes hotter when the question of race is introduced. Right now there is being waged a war between those who believe that private enterprise can and should build all post-war houses, and those who believe that public agencies only can and should build some of them. . . . When the church member has to face in his own neighborhood some of these problems—and almost everyone will, sooner or later—he will have to do so not alone with his mind but also with his conscience. People have to be housed. Are Christians generous enough, and concerned enough, to see that everybody has a chance?

LINCOLN

WE recently listened to a fascinating paper on "The Religion of Abraham Lincoln." It included the following confession, attributed to Mr. Lincoln: "When I left Springfield I asked the people to pray for me; I was not a Christian. When I buried my son, the severest trial of my life, I was not a Christian. But when I went to Gettysburg and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ."

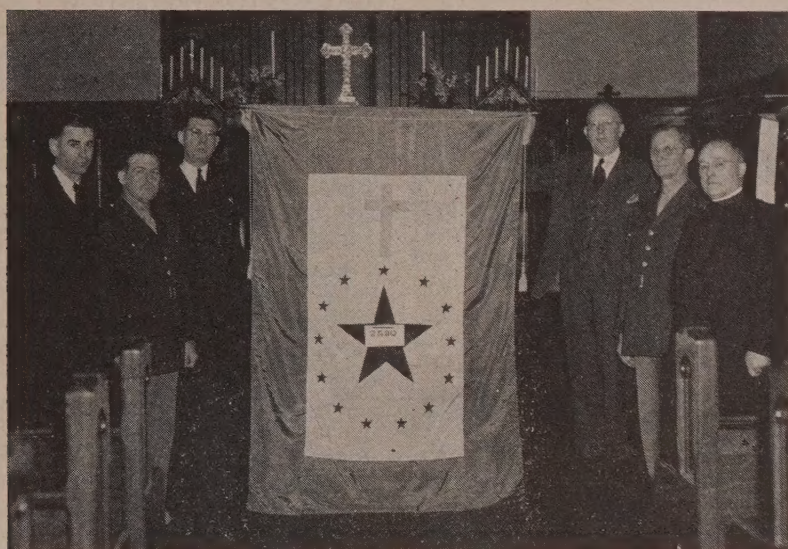
THE COMICS

THE only two prominent daily journals that we know about which don't run comic strips are the *New York Times* and the *Congressional Record*. Recently a congressman, so smitten by the patriotic sentiments expressed in a Sunday edition of "Terry and the Pirates," included the printed sections in the *Record*. He lamented the fact that he couldn't include the accompanying pictures also. Now if the *Congressional Record* would just add a few comic strips, reader interest might pick up considerably. Then we could run "Little Annie Rooney" and "Joe Palooka" for public office.

FAITH IN ORDERLY FELLOWSHIP

South Carolina Synod's Convention Provided Inspiration, Encouragement and Plans

By WYNNE C. BOLIEK



SERVICE FLAG INDICATES 2,580 MEMBERS IN SERVICE

(L to r.) The Rev. George F. Schott, Chaplain E. Bryan Keisler, President K. W. Kinard, Secretary Carl W. Caughman, Chaplain Jason W. Oxner, Dr. Charles E. Fritz

THE 119th annual convention of the Lutheran Synod of South Carolina was characterized by strong faith, wholesome Christian fellowship, and faithful planning for fruitful endeavor. The pace was set by the president, the Rev. Karl W. Kinard, in his message at the opening service. This was a challenging call to the synod to be "about the Father's business." He set forth the "Means," the "Mission," and the "Musts" of the church for sound success in promoting the work of the Kingdom.

Dr. Jacob L. Morgan of Salisbury, N. C., president of the United Synod of North Carolina, was the official representative of the United Lutheran Church to the convention. Dr. Morgan made a most effective presentation of the causes and needs of the Church, emphasizing the place and relationship of congregations, synods, and the general body in the total program of the world-wide work of the Church. He set forth the challenge of missions on the "home front" and in distant lands. He said our people want no "second-rate church," and that we have the message and the means to win the world for Christ.

Mr. Arthur P. Black of Washington, D. C., represented the Lutheran Laymen's Movement for Stewardship. In his message commendation was given to the progress made in this synod. He also stressed the need of effective presentation of the causes of the Church to the people in the congregations, saying, "If the

people know the causes, they will respond with their means."

FINANCIAL PROGRESS

Treasurer R. Torrence of Greenville reported an increase of \$5,000 on U. L. C. A. apportionment during 1943. Money going through the treas-

ury approximates \$82,000. This was one of synod's best years financially.

A budget of \$52,265 was adopted for the year 1944, with additional support proposed for the institutions, including jointly-owned institutions, amounting to \$24,162.

A constitution was adopted for the synodical "Board of Social Missions." Provision for the establishment of this Board was made at the convention a year ago, and members were elected. The new constitution had been studied by the Executive Committee, approved by it, and recommended to the body for adoption. The provision sets forth a program for work throughout the synod in the field of Evangelism, Inner Missions, and Social Action, and the calling of a Social Missions pastor to set up the program and direct the work. The Rev. George E. Meetze of Columbia is chairman of this new Board.

DELEGATES TO U. L. C. A.

Clergy: the Rev. K. W. Kinard, the Rev. Carl B. Caughman, Dr. W. H. Greever, Dr. C. E. Fritz, the Rev. C. K. Derrick, Dr. E. Z. Pence, the Rev. F. W. Brandt. *Lay delegates:* Dr. James C. Kinard, J. B. Ballentine, J. E. Schroeder, R. Torrence, H. C. Schatz, Deems Haltiwanger, James B. Wessinger.

Elected to serve on the Executive Committee of the synod, together with the officers: the Rev. F. W. Brandt, the Rev. Ben Clark, Dr. C. E. Fritz, the Rev. J. E. Roof, A. J. Bowers, N. E. Derrick, Dr. E. O. Hentz, and J. B. Ballentine.

SERVICE FLAG PRESENTED

A special order for Thursday morning was the presentation of the
(Continued on page 28)



Some of the members of the South Carolina Synod in front of St. Paul's Church, Columbia, before the opening session

The Place of Beginning

First Aid to Mend Broken Homes and Broken Churches

By LUTHER W. YOUNGDAHL, Associate Justice,
Minnesota Supreme Court

DURING the past century America has had tremendous physical development. We have learned to harness steam, and caused it to do much of our manual labor. By means of the internal combustion engine we speed over ribbons of concrete. We reach out into the air, and through that mysterious element we call electricity we bring to the firesides of our homes the strains of music and the voices of friends from distant parts of the globe. We soar into the air in the giant machines that have defied distance and what seemed a few years ago almost insurmountable obstacles, to transport personnel and cargo to far distant parts of the world. But we have again become disillusioned. We are learning once more the inexorable lesson of history that mere invention and physical development is not synonymous with progress. Because we have brought into being the automobile, talking picture, the skyscraper and the airplane, doesn't mean that we have made our communities, our country and the world better places in which to live. It doesn't signify that people have become kinder, more thoughtful, more brotherly and God-fearing than before they had the benefit of these achievements. As a matter of fact we are discovering to our sorrow that these very instruments of advancement in the physical realm are now being utilized to tear the world apart in the most devastating conflict man has ever known.

In the field of human relations we have made a dismal failure. That statement has now almost become so axiomatic that proof would seem to be unnecessary. The rising tide of divorce and delinquency, race riots, clashes between capital and labor, treatment of minority groups, and international lawlessness, all bear convincing testimony of the fact that we have a long way to go in learning the art of living together in Christian love and amity.

The war has vitally affected two of the most important institutions in our society—the home and the church. To mend the home and the church, broken by the dislocation of war, is the task that should challenge the best consecrated efforts of our people.

Mending Broken Homes

Nothing can exceed in influence upon mankind the vitalizing and idealizing effect of Christian home

life. When the home loses its efficacy as a spiritual force in the community, then there is little for which we may hope. Crime has been estimated to cost about sixteen billions of dollars each year. One out of every six marriages in America terminates in divorce. Delinquency, though not a new form of human behavior, is becoming constantly more acute. Disruption of home life is the undeniable proximate cause of delinquent behavior. The normal atmosphere for a child's social and spiritual development is the home, presided over by an interested, loving, and God-fearing mother and father who provide Christian example and guidance for their children.

EQUAL TO SEPARATIONS

When this unity is affected by death, divorce, desertion, or some other similar unfortunate result, a fine balance is destroyed, and that normal home atmosphere and the love and security which it should provide, is withdrawn from the child. While the removal of the parent from the family group impairs and weakens the home, drunkenness, immorality, lax supervision, and improper example are equally harmful to children exposed to such an environment. Over one hundred thousand children are seriously affected each year by homes broken by separation and divorce. Many thousands are becoming distorted and confused in their thinking, due to the instability and lack of character of parents. Youth from broken homes are four times more likely than other children to become confined in

reform schools and penal institutions. School teachers and officials will verify the fact that misbehavior is far more frequent among this group than among other students.

MEASURES FOR PREVENTION

To mend these broken homes requires effective prevention activity. Fire fighters of the early days merely coped with the fire after it was started. The fire prevention bureau is one of the most important adjuncts of the fire department today because it has for its purpose the prevention of fires. In like fashion, in the field of human relations we should endeavor to intensify our efforts in the building of good citizens, rather than attempt to rectify conditions after the trouble has started.

The greatest single aid provided for us in the process of mending the broken home and restoring it to the high estate it should occupy in the field of human affairs, is religion. Dr. Warden Lawes in his book, *20,000 Years in Sing Sing*, states that 97 per cent of the men incarcerated in that institution when he wrote the book, had never had any connection with a church or the religious influence of a home. My personal experience over many years of contact with youth in difficulties with the law convinces me that statement is universally true. The real cause of delinquency today, as it always has been, is the lack of religious training and background in the home. To mend broken homes there must be more of the real type of Christian example by the parents themselves.

Mending Broken Churches

So long as human actions and relations are to be governed by a code of moral and spiritual standards built upon religious beliefs, then just so long is religion a vital part of the political, economic, and social system of a nation and of the world. Why have dictators scoffed at their pledged word, violated treaties, and committed savage acts of pillage and slaughter against races and whole nations of peoples? Because they are not controlled by the moral and spiritual standards by which those things have been heretofore instinctively judged to be wrong. We must therefore rebuild and revitalize, strengthen and maintain the force of religious ideals in the minds

and hearts of our citizenship. This does not mean an infringement upon the principle of the separation of church and state. It does mean the continuance of the influence of religious truths in matters of government through the power of religious people active in the duties and responsibilities of citizenship.

With about 50 per cent of the people in this country unchurched, and millions of children not securing religious education, there is a greater need than ever before for a strong militant and aggressive church. Our stewardship philosophy must be enlarged and broadened. Its narrow concept of the past years will not suffice to heal the broken churches and to bring the gospel of Jesus Christ to millions of people in this country.

FOUND FAR AWAY

But even a greater challenge faces us in connection with our foreign missionary work. Foreign missions have suffered a tremendous shock because of the war. Despite that fact, however, there are signs that point to a greater awakening in foreign missionary enterprise than has ever occurred in the history of the Christian church. Americans in uniform fourteen thousand miles from home are finding Christian hospitality and home atmosphere in the most unexpected places. There was a day when mother and grandmother had to take their jesting from the sons on missions. They were kind of "teched" on the subject. Now the tables are turned. Mother and grandmother are having their innings. They are getting an extra and unexpected dividend in the comfort and encouragement, even in life saving, that their sons are finding in mission fields in unexpected places.

In North Africa, the Congo, Iran, Syria, India, Burma and the South Pacific, everywhere missionaries are carrying on despite the handicaps and hardships of war. Classes in the language of the country, and lectures are being arranged. Canteens are being established. Personal problems are talked over. But the men are discovering more than this home atmosphere which is being provided by the missionaries. They are discovering the world-wide Christian church where they hardly knew it existed. Boys who before were skept-

tical about missionaries are now loud in their praise of this type of work. They have seen scores of lives saved in the jungles and have also seen the result of mission work in the almost unbelievable tales of nursing care that the natives, the "Fuzzy Wuzzies" have given them.

Scattered over the seven seas and on all five continents, the service men can become the greatest missionaries the world has ever known. Their breadth of understanding of the peoples of Europe and Asia, of Africa, Australia and the islands of

the seas, will make the total cause of humanity triumph over isolation, selfishness and segregation. Out of the hardships of the conflict the world seems to be developing a new breed of men and women. A new Christian fellowship is in the making, among those who desire a free world. These boys who have been willing to pay the supreme sacrifice will bring back to us the understanding of other peoples. They will come home to share with us their global mindedness and spiritual strength, that we too may become giants.

VESPERS AT SEA

Chaplain's Services at Twilight on Battleship

Reported by FRANK HERBERT BONNET, USNR

DURING the trying days and nights as the Eleventh Special Naval Construction Battalion was crossing the vast expanse of the Pacific en route to the Solomon Islands its chaplain, Harold E. Artz, Lt. (jg) USNR, conducted daily vesper services aboard ship. This brief period of prayer took place at twilight each evening shortly after evening "Colors." In the quickening shadows of tropical evenings, where darkness descends so suddenly, the soft strains of a familiar hymn would be heard over the ship's public address system and a calm, quiet voice would say, "Good evening, men; this is your chaplain speaking. It is now time for our vesper service."

Instantly the men would lay aside the tasks at hand—except those, of course, who were on the security watch or who were engaged in the operation of the ship—and reverently participate in the service of prayer. Even those who might be indifferent subdued their conversations. This period of quiet communion with their Creator was looked forward to by men and officers alike.

Alone and unconvoyed, the vessel carrying the souls of men who had dedicated their lives, if need be, to the service of their country plowed its way through the waters. Hidden dangers lay ahead, a lurking enemy—the hazards of the sea—who knew but God?

The service arose as a natural and

spiritual need. That need was met by Chaplain Artz, who entered the naval service at the call of his country and whose last charge before becoming a chaplain was Zion Lutheran Church, Riverside, N. J. The feeling and response of the men with regard to this vesper service is reflected in a poem written by C. F. Doyle, SK 3/c USNR, a member of the battalion, and was affectionately dedicated to the chaplain. The poem follows:

"ALL IS SECURE"

Each day when the sun goes off duty
And slowly sinks out of sight,
And "Evening Colors" have sounded,
And the stars post their watch for
the night;
The ship now in darkness is shrouded—
Not a light's to be seen anywhere;
It's time for the vesper service.
It's time for the evening prayer.

The still of the black night is broken
As the chaplain begins to pray,
Giving thanks to God Almighty.
For protection throughout the day;
And asks that He please continue
To guard us tonight in our sleep—
Just a day to day supplication
As we journey on over the deep.

But to me it brings peace and comfort.
God's presence around me I feel.
And somehow I go below—thinking
Unseen hands are holding the wheel.
Without a doubt or misgiving
I climb in my bunk feeling sure
God's angels are helping the pilot;
And tonight, once again, "All's
secure."

WORLD DAY OF PRAYER—February 25

By CAROLINE RICHARDS, Shamokin, Pa.

WE are again approaching this day that necessarily must thrill every Christian woman as she feels that her intercession is no doubt bound up with those of 10,000 other women throughout these United States alone, not to speak of the Christian women around the world.

These services have grown in spiritual enrichment as the war clouds hover and the storm rages.

"Elect from every nation, yet one o'er all the earth," the women of the universe bring their offerings of prayer and look for rich blessings.

WHAT IS PRAYER?

Someone may ask, What is prayer? It may be supplication, or thanksgiving, or confession. He that muses toward God, prays. Imagine a little child in the home, with a parent who loves it dearly, now speaking, and again silent, now thought, now fancy, now feeling, in turn wheeling the orb of its little mind round completely, so that on every side it receives light. The intercourse of that child with the parent is the fittest symbol of true prayer.

Beecher said, "Prayer is the soul of a man moving in the presence of God."

As one can only learn to paint by painting, so one can only learn to pray by praying. And just as sin is the worst thing in the world because it separates from God, so prayer is the best thing in the world, because it invites us to Him.

Luther's Catechism says, "Prayer is the conversation of the heart with God, whether in audible words or silent thoughts."

The Westminster Catechism has a more elaborate definition: "Prayer is the offering of our desires to God, for things agreeable to His will in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies."

But the poet has given us the love-liest definition of all: "Prayer is the heart's intense desire unuttered or expressed, the motion of the hidden fire within the Christian's breast."

NEGLECT TO PRAY

I wonder whether the neglect of prayer is not the great sin of omis-

sion in the Christian world today. We seem to be afflicted with a spiritual insomnia. There are mental termites boring into our attitudes of mind and soul which leave no time for prayer and meditation.

There is always defeat in the valley when there are not holy hands of prayer uplifted on the hills of God.

Samuel, that son of his mother's prayers, said, "God forbid that I should sin against the Lord, in ceasing to pray for you!"

The people had sinned in demanding a king, and in their fear of God they begged Samuel to pray for them. Their faith had burned very low, and seemed to be of no comfort to them at all in this hour of their great need; but they still remembered the value of prayer.

We often hear people say, I cannot pray in public.

In our hours of bodily pain or mental anguish we flee to the mercy seat. "Earth has no sorrow that heaven cannot heal." When death comes, we will know how to pray. The dying thief knew how.

The gates of prayer, like those of heaven, are never shut. It is the first door that is open to us, if we have pious mothers, and it is the last that is shut. The bird is not always on the wing, but it is ready to fly in an instant for refuge; and so should we be ready to fly to our God for refuge. We sing, "Other refuge have I none, hangs my helpless soul on Thee."

David said, "From the end of the earth will I cry unto Thee. Wherever I am I'll find Thee. Prison me, banish me, or do with me what Thou wilt, Thou shalt never be rid of me, I will abide in Thy tabernacle forever."

The promise is, "They that seek the Lord shall not want any good thing."

OUR PRAYER LIFE

What about a prayer list? Would it help us in our prayer life? Or might we be leaning perilously near the edge of that abyss of mechanical praying, like the vain repetition of the heathen turning his prayer wheel?

Shall we pray only for our friends? or shall we put some of our enemies

on that list? We think the worth of prayer is not gauged by its dimensions, though we feel there is so much for which we should pray. Not length, but strength is desirable.

John tells us in the book of Revelation of golden vials full of odors which are the prayers of the saints, which our Intercessor, Jesus Christ, presents to our heavenly Father.

If you would have fire for your evening sacrifice, do not expect a new flame to be dropped from heaven, but keep what is already on thy altar from going out, by feeding it with that fuel of unceasing prayer all the day.

A dwelling in which prayer is not offered to God daily is like a house without a roof in which there can be neither peace nor safety nor comfort.

All the poor Publican cried was: "God be merciful to me a sinner."

Our prayers must be sincere and should be joyful. With joy we are to draw water out of the wells of salvation. Prayer should be fervent. Cold prayer is no more prayer than painted fire is fire.

Spurgeon said, "Prayer pulls the rope below and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray languidly. Others give but an occasional pull at the rope; but he who wins with heaven is the person who grasps the rope boldly and pulls continuously with all his might."

If we have been careless in our praying, let us resolve at such a time as this not to omit the morning and evening sacrifice.

Morning prayer neglected leaves us all the day naked and exposed to all manner of evils.

Some people only pray in an emergency. Is that friend welcome who only pays us a visit when he wants to borrow?

However, it is better to go to God when in trouble than not to go at all.

ANSWER TO PRAYER

Every true prayer is certain to be answered; and so when we pray we should diligently look for the answer—not simply knock on God's door and then run away to the world and think no more about it, as if praying were only like children scribbling on pieces of paper and then tossing them aside and thinking no more about them.

(Continued on page 25)

HALF-TRUTHS—Mrs. Lathrop Entertains a Caller

SOMEHOW I wasn't really surprised when I saw Miss Minnie coming up the street.

I had been watching the police car pull away from the curb and waiting for Jerry to come upstairs and tell me the latest news, when I saw a familiar figure coming around the corner by the church. Her step may not be quite so firm as it was last winter, but her head sits on her shoulders as alertly as ever. It almost looks as though that head with its bright eyes were just daring the rest of her to give in to the ills to which flesh is heir.

I stepped back from the window. I certainly didn't want her to see me peering from behind curtains!

"Those fellows know their business, all right," said Jerry. He picked up my scissors and began idly snipping at threads on the cutting table.

"Don't tell me anything important. Miss Minnie is coming up the street. I think she must be coming here. Yes, here she comes. I'm bursting with curiosity, but I'd better not know any more until after I've seen her. Here I go. If I were one of our Roman friends I'd mutter a prayer to St. James."

"St. James?"

"Doesn't his spirit guard the unruly tongue? If it doesn't, it ought to." I ran down the steps to make up for time lost. "Come on in, Miss Minnie. It's been ages since you've been here."

"This weather has had me cooped up in the house for weeks; but today was so lovely I decided I'd risk the walk over here. No, thanks, I won't take off my coat. I can't stay long, I've several other errands to do. Now, tell me. Just what is this about Sandra Haines?"

I repressed a smile at her directness. She has never been noted for her subtlety. I suppose she can afford the bluntness of ten "because her heart is pure." I honestly don't think there's a mean bone in her body. She's interested in life and in people, and she doesn't care who knows it. She demands details as other people demand the next installment of a detective novel.

"She's coming along nicely, her aunt tells me. She came downstairs yesterday. Except that the cut over her eye hasn't healed yet, she seems none the worse for her experience."

"But just what did happen? Myrtle has been trying to tell me, but she gets the facts all mixed up. When I ask her a few questions she either contradicts herself or says she doesn't know. It's hopeless to try to get any satisfaction from her. So just begin at the beginning and tell me the whole story."

"I'm sure you must have heard most of it. It's all over town."

"That doesn't matter. I want to hear the truth. There are three or four different stories around town. I want the right one."

"Well, last week, one night, Sandra didn't come home on her regular bus. She usually gets the bus right there at the plant, as soon as she's through work. Then she has just one block to walk. Now and then she brings another girl home with her, and they walk home; but whether she takes the bus or walks, she's always at home somewhere around one. When she didn't come in the other night, her aunt became alarmed."

"Isn't she Mr. Haines' niece?"

"That's right. Mr. Haines is her father's brother."

"I just thought I might know her father, but the man I knew was an only son with a lot of sisters. Must be a different family. Excuse me. Go ahead."

I took a deep breath and went on with the tale. "So Mr. Haines went out to look for her. He took the car and drove over to the plant, looking everywhere as he went. When he didn't meet her right away, he began to worry, too. So he went over the ground again, more slowly. When he didn't come back, his wife was more frightened than ever and called Mr. Lathrop, and he called the police."

"So that's how Mr. Lathrop comes into the story! Funny how people who aren't members of the church never hesitate to call a minister out of his bed when they get in trouble!"

"He doesn't mind. It would be too

bad if a minister were the sort of person you hesitated to turn to at such times."

"That's true. But some folks never need the church till they need it bad. There, I go interrupting again."

"Well, we waited up while the police looked. When they didn't come right away, Mr. Lathrop dressed and went over to keep Mrs. Haines company. So he was there when the police brought Sandra home. She'd gone with some of the other girls to get a cup of coffee after work. They sat around the lunch room talking and when they went out, she'd missed her bus. The other girls offered to walk home with her, but she knew how tired they were and she wasn't at all afraid, so she started off alone. A block or so beyond, a man stopped her and asked if she had a match. She said she hadn't, and he grabbed her purse. She started to scream, but before she could make much noise he had hit her in the jaw and knocked her against the corner of the building. She was still unconscious when the police found her."

"Have they found the thug?"

"Not so far." I hoped she wouldn't ask whether they had found the purse; and strangely enough she didn't. She was looking beyond me toward the doorway. I followed her glance to see my husband coming down the stairs.

He stopped in the doorway, murmuring non-committal replies to Miss Minnie's exclamations of horror and dismay.

"Can I drop you anywhere, Miss Minnie? or do you want to visit with Mrs. Lathrop till I come back?"

"Are you sure it wouldn't be out of your way to take me to Mrs. Jeffers'?"

"I'll be glad to take you, if you're sure you have to go so soon."

"Can't you stay a while longer?" I invited.

"No, I haven't seen Mrs. Jeffers or Mary for quite a while, and this will be a good chance to call on her."

How cross she'll be when she finds out where Sandra's pocketbook was found!

SACRED SENTENCES AND OBSERVATIONS

They understood none of these things; and this saying was hid from them, and they perceived not the things that were said. *Luke 18: 34*

"BEHOLD, we go up to Jerusalem!" is an exclamation not hard to understand; because to "go up" fits in with our ambitions and to go to "festivals" of the church satisfies both one's social and religious nature. The disciples were delighted with the prospect of joining the tens of thousands from all over the world in celebrating the Passover. But when told of the tragic events which would culminate in the crucifixion, they "understood none of these things." After the lapse of centuries since the fulfillment of Jesus' words and the establishment of His church amidst tears and blood, countless Christians still understand not the way of the cross. The Bible is still to many a closed Book. As a young man confessed to his pious mother, "I have tried to read and understand it, but I just can't become interested. I keep it now in a bureau drawer." Is that where you keep your Bible?

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Hearing a multitude going by, he inquired what this meant.

Luke 18: 36

THE multitude surged by on the Jericho road, journeying eagerly toward Jerusalem and the Feast of the Passover; but the blind man begging along the wayside could not understand the unusual excitement that special day. His eyes were closed to the beauties of the springtime, but Bartimaeus could hear, and his spiritual sensibilities were not satisfied until he had learned the secret of the wild jubilation and had received sight and salvation from the Lord of all life who was passing that way. As the crowds pass by, what mean their cries and exclamations? In our blindness to eternal verities, do we feel the spiritual surge from the divine in our midst?

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For now we see in a mirror, darkly; but then face to face.

I Corinthians 13: 12

WE laugh as we look at ourselves in a crooked mirror. All life is indeed a "funny house," in which distorting mirrors tell us lies about ourselves and others. When St. Paul wrote to the Corinthians about life's false faces, he said that we see as "in a riddle," one translation being "in a mirror, darkly." Yet the riddle is not always in the glass nor the appearance a distortion. The picture is too often real, portraying the ugliness or the foolishness of a distorted personality. As says an old Chinese proverb, "You cannot expect the looking glass to reveal more than you put into it." Like Stephen the martyr, let us seek to behold the image of the Master, so that when at last we look into the heavens we shall there see Jesus and knowing Him "face to face" be changed more nearly into His likeness.

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For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away.

I Corinthians 13: 9, 10

AFTER a gold mine is supposed to be worked out, "pay dirt" is often found unexpectedly. Handicapped people are too often considered what miners called "cold spots," and are abandoned to helplessness. But spiritual "prospectors" discover unexpected wealth of character and ability among the cast-offs of the so-called subnormal and "unemployables." From the ranks of the physically handicapped, likewise, have emerged some of the rarest products of the human race. Edison, inventor, was deaf; Steinmetz, electrical wizard, was defective in vision and twisted in body; Connie Boswell, radio star, confined to a wheel chair; Beethoven, musical genius, deaf. They found a rich vein of talent buried within them and dug it out to share with their fellow men. If in this world the hidden treasures are known and developed only "in part," how vast will be the riches revealed in every sphere throughout the universe when "that which is in part shall be done away"!

By J. WILLIAM McCAULEY

The wellspring of wisdom is as a flowing brook. *Proverbs 18: 4*

WHEN young Solomon became king he was overcome with a sense of responsibility and sought direction of Jehovah. When asked what he most desired, he prayed not for riches, power, or long life with a glorious reign, but for wisdom. His request was granted, and with these gifts followed the rest in natural sequence. "Wisdom is the principal thing," he later testified and added, in wholesome advice, "therefore get wisdom." As from "a flowing brook" his wisdom seemed inexhaustible as it streamed into widening areas. Of Solomon's royal line, Jesus established more lastingly the Empire of Truth, whence wisdom has flowed in life-giving streams throughout all nations.

+ + +

Trust in the Lord with all thy heart, and lean not upon thine own understanding. *Proverbs 3: 5*

As a curious world awaits each new surprise in the unfolding strategy of the Allied high command, the lesson is learned of trust in the wisdom of those who are chosen to guide through the present crisis. In so far as our leaders in turn put their trust in still higher guidance are our destinies secure. Especially amidst the intricacies of the problems that confront the nations will each advance in co-operative effort, is the help of the Almighty needed. God's strategy is all-inclusive, His wisdom and mercy infinite. To Him let us commit our problems. One day at a time, calmly trusting, His peace will be ours.

A PRAYER OF ST. AUGUSTINE

O God, Light of the minds that see Thee, Life of the souls that love Thee, and Strength of the thoughts that seek Thee: Enlarge our minds and raise the vision of our hearts, that with swift wings of thought our spirits may reach Thee, the eternal Wisdom, Who art from everlasting to everlasting, through Jesus Christ, our Lord. Amen.

Constructive and Co-operative

(Continued from page 2)

The following motion would allocate to the work of the Service Commission 50 per cent of the over-subscription of the one million dollar Lutheran World Action appeal for 1943, which would grant the Commission an additional \$149,000. This was voted unanimously.

The following day just before adjournment the commissioners agreed that of any surplus raised by the congregations above the \$1,315,000 goal for Lutheran World Action this year, 75 per cent will go to the Service Commission and 25 per cent held "for distribution to the causes for which special needs arise."

The Commission on American Missions, authorized one year ago at the National Lutheran Council convention in Minneapolis, and implemented when the first funds from the 1943 Lutheran World Action appeal became available last summer, has established centers in numerous defense housing areas in fifteen states and one Canadian province to provide for the spiritual needs of more than 300,000 Lutherans who have left their homes and migrated to these developments for war work.

Where possible, reported the Rev. H. Conrad Hoyer, director, the Commission is utilizing established churches, some of which have doubled their attendance and others of which have found it necessary to add second and third Sunday morning services to care for the influx of visitors. Where entire settlements mushroom in defense houses or trailers apart from settled communities new work is developed. Sunday schools have been started in homes or small public meeting places with an attendance of 200 children on the opening day. Church services, family welfare work and social activities have quickly followed. At the present time a number of surveys are being conducted by defense area visitors at the request of local authorities.

Director Hoyer stated, "Industry welcomes our work. Somehow the people are happier and more settled when they have found a church home. Absenteeism is reduced and the work at the plant goes smoother. The people welcome our work in

these new communities. They are crowded together. Each is a little suspicious of his neighbor from another part of the country, and all are like sheep without a shepherd." He cited the instance of a Kaiser shipyard on the west coast where more than 50,000 workers gathered to listen to a noonday sermon by a Lutheran pastor assigned to war industry work. The shipyard made a transcription of the sermon and played it back to an additional 30,000 men on other shifts. It was an experiment to see how the workers who had little opportunity for church attendance because of their long hours would react to a plan for bringing religion into the yard. As a result plans are now being worked out by the Commission representatives along both seaboard for increased service to the spiritual needs of overtime workers. "The order of the Maritime Commission to close shipyards on Sunday beginning the first of this year," he said, "has given us new responsibilities and opened to us new opportunities."

Dr. S. E. Engstrom, chairman of the Commission on American Missions, reported that through the National Home Missions Council which the Commission took over from the Lutheran Home Missions Council of America, attention is being given to seven specialized fields: Mexican, Indian, Negro, Oriental, Jewish, Mountain and Migrant.

It was voted to appoint a "**Committee on Rural Life**" to make a detailed study of the problems peculiar to rural churches and to report at the next convention of the Council.

INTER-LUTHERAN CONFERENCE APPROVED

The Council voted unanimously to hold a four-day free conference in 1945 of some 350 accredited representatives from the participating bodies. The conference is for the purpose of frank discussion of the relationship of the Church to certain outstanding problems of American life. Study groups appointed in advance "whose personnel shall be made up of representatives of the various bodies in the Council that desire such representation," will

Peace at Prayer

By HELEN WEAVER

I FEEL a peace beyond compare
When at God's throne I kneel;
He speaks to me; He comforts me;
He will my sorrows heal.

He cleanses me from all my sins;
He makes me strong in heart.
His wondrous mercy fills my soul—
His grace He doth impart.

Through all the ills upon the earth,
God, guide me as I go.
And may I always do Thy will
And all Thy blessings know.

I thank Thee, Lord, for all Thy gifts,
How merciful Thou art;
And in return I give to Thee
My only gift—my heart.

Chicago, Illinois.

make comprehensive preliminary studies and present recommendations to the conference. A list of subjects for preliminary study is to be prepared by a committee composed of Dr. Gustav H. Bechtold, Dr. Clarence E. Krumbholz, Dr. Ralph H. Long, and Dr. Emmanuel Poppen.

REVISION OF CONSTITUTION

The Committee on Organizational Structure, previously appointed to write a new constitution and by-laws for the National Lutheran Council, held several meetings during the past year which resulted in the formulation of a detailed and carefully prepared document which is expected to take care of the Council's increased responsibilities for some time to come. Time being short, because of the variety of important matters which had been handled, the commissioners voted the constitution back to the committee with instructions to (1) contact the executive boards of the eight bodies, seeking their approval or suggestions for improvement, (2) report to the Council at an adjourned meeting to be held prior to May 1, and (3) submit the finished product to the general conventions of the bodies, all of which will meet this year, beginning with the Norwegian Lutheran Church in May and ending with the United Lutheran Church in October.

In the next installment the reports of Executive Director Long and Welfare Director Krumbholz will be reported.

Across the Desk



ONE week from the date of this issue, that is, on February 23, the Lenten season of 1944 will be inaugurated. While it is not formally on the calendar of all Protestant churches, its observance is in true accord with spiritual conditions of men and women every where in the Christian world. Therefore denominations least regardful of "special times and seasons" respond to the intensified desires of their members and provide a special program for the period of days between Ash Wednesday and Easter, April 9.

In close proximity this year to Ash Wednesday are two memorial days in the United States: the twelfth and the twenty-second of February. One of these, celebrated to continue the fame and influence of Abraham Lincoln, has already passed. The other, when the nation will pay tribute to George Washington, "the father of his country," precedes the beginning of Lent by one day. Most fittingly the gratitude of a favored people will be expressed in renewal of our memories and rededication of our lives to the ideals for which these two greatest of Americans gave themselves without stint. Not only did they discern the principles of a nation to whom a great destiny could be and beyond doubt has been assigned by our God, but they led their fellow countrymen into successful defenses of their nation's privileges.

WORLD-MADE LEADERS

WE write the above title with merited caution. By the word *world* we do not mean *worldly*. Still less have we in mind the pursuit of those forms of public approval to which election to high office testifies. Both Mr. Washington and Mr. Lincoln were responsive to the defense of great principles of just government, the appreciation of which was or became the will of their fellow countrymen.

We use world-made in distinction

from church-made. The positions by which the talents of these two men could be used were not of ecclesiastical making. On the contrary in many respects, the policies of the recognized churchmen of their respective days (with a few exceptions) did not lessen their burdens of administration. In the period of the revolution, conservative, even reactionary ties to European churches diluted the loyalty of the colonial churches to the patriot's cause. In the case of Mr. Lincoln, intense controversial discussions so affected his spiritual convictions as to make him more a critical observer than a confessing member of any denomination.

But a grave mistake would be made if one concluded that these men were barred from divine guidance in meeting the tremendous responsibilities of their careers. The unwillingness of Virginia's British ordained parish parsons to break with the Church of England did not restrain Washington from effective prayers during the winter at Valley Forge. Similarly, the unattractiveness for Mr. Lincoln of hair-splitting theological discussions did not restrain him from reading the Bible, nor obscure his power to see in God the sure defense of the great moral principles which had been subjected to the arbitrament of civil war. It is interesting to note a similarity in the conclusions of these two men relative to their confidence in an inner, spiritual monitor, that would not let adversity persuade them to a surrender. Each was assured that those who champion the side of right will prevail, despite periods of noisy clamor and apparent defeat.

CHURCH DECLARATIONS FALLIBLE

THE rise to leadership from time to time of men and women who do not have the usual connections with the Church of Christ on earth is frequently used in attacks upon organized Christianity. Critics caustically

comment that ecclesiastical authority is superficial, and even artificial, and cite in proof the tremendous effectiveness of men like Lincoln and—in a different way—men like Thomas Jefferson and even George Washington. It is oddly true that Thomas Paine's agnosticism did not prevent his "Common Sense" from affecting powerfully the efforts of the colonists to achieve their independence from Great Britain. It can happen that Stalin, who we assume is an atheist, may become a witness against an unworthy ecclesiastical-civic structure such as claimed spiritual authority in Russia.

The fact is that God will never surrender His purposes of salvation, nor will the Only Begotten Son lessen the glory He won for the Father in order to continue bestowal of His grace upon a corrupted management of His kingdom, which is in the midst of us. Not traditions nor ceremonies nor political alliances are trustees of His will for men and women. If the church is insincere, or indolent, or seduced into substituting secular and temporal objectives, then a new prophet will arise. He may have been hitherto obscure. Such a monk was Luther. Or he may be an alien to the church whose sinister role for a while is to deceive the faithful until their departure from their Lord became a patent occurrence. The revival not infrequently follows a heresy. The Reformation, the late Archbishop of Sweden was wont to say, was the puncturing of the walls of Rome's dark age structures with windows that let in the light.

RUSSIA AND THE VATICAN

THE secular press, judging from a small section of it, "sat up and took notice" on February 2, when the Kremlin accused the Vatican of being "Fascist." As reported to us, it was not a vague implication but a definite indictment, which attracted consideration at a time when the announcement was published that the Union of Socialist Soviet Republics (U. S. S. R.) would distribute certain powers of international relations among its sixteen constituent republics. Also at this time the question of the eastern boundary line of Poland was "in the news," the penetration of that area of Europe by the Russian armies having occurred.

Considerable timid speculation

about the post-war partition of Europe has figured in the American press since the "four power" conferences were held at Cairo and Teheran last year. General agreements among the United States, Russia, Great Britain, and China were declared to have been reached in accordance with which these four governments would amicably deal with the restoration of legitimate civil authority in the places which this war has reduced to occupied and to non-occupied areas. Among the governments involved, and the boundaries of their jurisdictions is Poland. Poland since its invasion by Germany has had a government in exile, resident in London. It may now have also a government in Moscow.

A Peculiar People

The Poles are a "peculiar people," of whose intense nationalism it is enough to say, that in the percentage of returns of immigrants to their country of origin prior to restricted entry into the United States, the Polish migrants led.

The Poland which the German army attacked in 1920 consisted of the three areas which had twice been divided among the German, Austrian and Russian governments. Its population in 1939 according to the Statesman's Year Book was about 35,000,000. Of these about sixty-five per cent are Roman Catholics, 10 per cent Greek Catholic, 11 per cent Russian Orthodox, 9.8 per cent Jews, 2.6 per cent Protestants. The treaty granting independence to Poland was proclaimed in 1919 by the Treaty of Versailles.

Friction has been frequent within and without the nation which after a heroic history lost its autonomy in 1795 excepting during a period when Napoleon revived its independence as the Dutchy of Warsaw. But the Congress of Vienna in 1815 undid the Corsican's arrangement and gave Poland back to Russia, Austria, and Germany.

Since its seizure by the Nazi forces, there has been continuous agitation for a "free Poland," directed, we assume, by its government in exile in London. In its pleas for return to autonomy it has had the sponsorship of the Vatican. Pope Pius XI, predecessor of the present Pope, was for a while the Papal

Nuncio Apostolic to the Polish government. In the era when the Society of the Godless in Russia had free access to Russian schools and centers of influence; when the government was dominated by communists they as avowed atheists frankly persecuted all religions.

This leads to the comment that the Vatican's adventures into politics may be consistent with the papal understanding of the prerogatives of the triple crown, but to Protestant analysts they bear a strong resemblance of power politics in international affairs. First were the deals made with France and Italy after the first world war to restore diplomatic representation at the Vatican in return for Roman Catholic influence upon the colonies of the two nations in Africa and Asia. Next came the conquest of Abyssinia, from which the Vatican received priorities.

The encouragement of Franco's insurrection in Spain by the Pope is easily explained on exclusively human (not humane) grounds. The exclusion of the Jesuits from Spain and the freeing of the schools of that largely illiterate nation from monastic control led to the uprising. The bloody triumph of Franco and his supporters was partly due to aid from Italy and Germany, while Russia is accused of having supplied aid to the people's party who were communists. In this present conflict in Italy, the sanctity of the Vatican area has been urged.

The Question at Issue

But is the Vatican Fascist? Certainly it is not pro- but strongly anti-Communist. The Pope's decrees have definitely sponsored the right of private property. But early in the Chinese-Japanese war, an American correspondent reported from Rome that instructions had been sent to Catholic missionaries in China to favor the Japanese invaders against the Chinese armies, because the Chinese were propagating Communism. The report was promptly and categorically denied, by higher ups, it is inferred. In the several Latin American revolutions, the Vatican was usually reactionary.

And in theory, the most thorough type of dictatorship outside of Japan and Thibet is that of the Pope to whom is ascribed infallibility because he is the Vicar of Christ on

earth. Stalin may be wrong, but he is rational in charging the Vatican with Fascism.

MIXED IDEAS

By CONRAD BERGENDOFF

MUCH of the confusion in our thinking about government comes from the fact that we mix our ideas of society and of the state. We are born into a community and are parts of a social group, which we call nation or people. We are part of that people, and our individual lives are shaped more than we realize by the customs, memories and hopes of our nation.

But the state is not our master. It is itself a creation of society. A people has the right to determine what kind of state or government it wishes to have. The American people believe in a government without kings and hereditary rulers. Other peoples may—as do Britain and Sweden—prefer a limited monarchy. The important point is that the people shall have freedom of decision.

It is a mistake to believe that the Lutheran Church teaches that the form of government is divine and the citizen can do nothing but obey. Luther objected to revolutionary change, to violence in making changes. But forms of government are not divine. Man has his reason from God to determine what are the best methods of government. He is to use this reason and make such changes as will be in accord with God's will for human life.

There is no foundation in Christian teaching for the notion that because a Christian is saved from sin through faith in Christ he has no business in the world of men and affairs. There is exactly where he belongs with his faith. The Christian citizen has an obligation to improve the government of his community and his country. It is his business to help make the laws and to give his assistance to every cause which can help his fellowmen. Such efforts will not save him in the sight of God, but the man who is saved by God will do these things because the love of God works within him.

We may never have a Christian state, but we do need Christian statesmen. It is the task of Christian higher education to produce both churchmen and statesmen.

"Hosanna to the Son of David"

By Nathan R. Melhorn

Jerusalem Welcomes the Messiah with Emblems of Royalty

Adult Sunday School Lesson for February 27. Mark 11: 1—12: 44

LEARNED men who reverently study Holy Scripture express warnings against too minute subdivisions of its characters. So, too, the Church's early creeds—though they applied analyses to the manifestations of the Messiah, and in so doing cited to His two natures, His states of humiliation and exaltation, and His offices of prophet, priest, and king—nevertheless warn us that there are no parts or periods in His Messianic obedience. The efforts of many scholars to build by a gradual development of an ordinary person the stature and powers of the Son of God is a thinly disguised caricature of the person, natures, states, and offices of our Lord.

It is our human limitations that require adjustments to areas of vision when the entirety is too great for entire comprehension. As mapmakers photograph sections of the landscape and then piece the pictures together, so we study the character and ministry from many points of view, and form a composite picture of Him. It is by way of accommodation then, that we refer to one first day of the week as that of royalty.

Manifestation began with the arrangement to leave Bethany, where it is assumed that Jesus had spent the night in the home of Mary and Martha. The journey was past another town, a suburb of or at least close to Jerusalem named Bethphage. On arrival at the gate of the city over a route that comes down from the Mount of Olives, He and a welcoming multitude then proceeded to the Temple. Each of the Evangelists makes some reference to the presence of Jesus in the Temple at Jerusalem. John 2: 13-18 describes His cleansing of its courts early in His ministry, and the other three writers give us detailed information concerning His arrival there on the day of His royal entry.

His Unquestioned Authority

Someone has commented concerning this particular journey of our Lord that He made evident at every step the reality of His kingship. There were no assumptions and no doubts of His right to be hailed with the Hosannas which Israel had been taught by its own prophets to speak.

One incident is illustrative of the completeness of His authority. He bade two of His disciples go to the village over against them and bring the ass and the colt of the ass which they would find there, with no more explanation than the message to its owner, "The Lord hath need of them."

We infer from the Gospel of St. John that after the procession had started, word of its coming was carried into the city and was caught up by the thousands of pilgrims who had assembled for the coming passover. These started out of the city, met the company of our Lord and His followers, turned about and preceded Him on His journey to the Temple.

Crowds Rejoiced

His passage through the street brought forth the kind of applause that a multitude of common people is happy to bestow upon one whom they have learned has been a benefactor, or from whom they have expectations of aid. There seems to have been no lack of popular acclaim as Jesus approached the Temple court. Already His reputation had grown to a stature that made the leaders of the Jews fear Him, or rather fear the vengeance of the multitude if He was molested. Edersheim refers to their conduct on this day of public entry as sullen. It was of such a character that it led a Pharisee to protest it; he feared what he described as signs of a threatening insurrection. Jesus, with the same authority that He had used throughout the journey, said to the Pharisees in the multitude, and in reply to the one who had said to Him, "Master rebuke thy disciples," "I tell you that if these should hold their peace, the stones would cry out."

Within the Temple

As would be expected, the main rebuke on the part of Jesus was not directed toward the common people. Of them He said later, "Father, forgive

them for they know not what they do." But He exercised His authority in unmistakable commands when He entered the Temple area and proceeded to drive out those who profaned it. This act on this occasion was not directed to petty malefactors. On the contrary when He drove out the money changers and those who trafficked in the offerings which were needed by worshipers at the Passover, He struck at the source of income of the highest officials of the Jewish regime of His day. The high priest and the high priest's favorites are reported to have grown wealthy by means of the overcharges of which they were guilty when the people came to them to exchange their money for coinage that was acceptable in the Temple taxes and to buy pigeons, doves, lambs, and cattle necessary to make required offerings.

Doubts versus Self-interest

It is conceivable that a certain percentage of Jews were what we sometimes call honest doubters relative to Jesus' right to be accepted as the Messiah of whom the prophets had spoken. We think of Nicodemus in that classification; of Joseph of Arimathea. We realize that there were times when the apostles were in need of strengthening in order to maintain fidelity to Him. But the circumstances of none of these are applicable to those whom He put out of business on this day of His visitation of the Temple. It was the only Begotten of Him by whose rule Israel had been made a peculiar people and taught the highest form of worship existent on the earth.

There was one other scene in His public entry that has significance as we undertake to comprehend the high and holy nature of His mission. Again attention is called to what He gave as His dominant reason for seeking to save those who were in bondage to their sins. "To the glory of God" He dedicated both His sacrifices and His triumphs. It was the attitude of Jerusalem toward His mission that caused Him such grief as He contemplated their refusal to accept Him.

It is proper to repeat that in none of these accounts of royalty were the functions absent of prophet and priest and of divine and human natures. There were preponderances of humiliation and of self-sacrifice, but in the midst of it all he was prophet, priest and king, inseparable in his natures, the Saviour of mankind.

DAILY BIBLE READINGS

February 21-27

- M. The Messiah Acclaimed. Mark 11: 1-10.
- T. Authority of the Messiah. Mark 11: 11-22.
- W. Accountability to the Messiah. Mark 12: 1-12.
- Th. The Messiah and the Nation. Mark 12: 13-17.
- F. The Messiah and the Home. Mark 12: 18-27.
- Sat. The Messiah and the Individual. Mark 12: 28-34.
- S. The Messiah and the Heavenly Host. Revelation 5: 9-13.

THE YOUNG PEOPLE

By Amos John Traver

Dotting the Land with Churches

An American Missions Topic—Acts 15:36, 40, 41

OUR topic is somewhat misleading, if we assume that the main interest of the Board of American Missions is the building of church plants. There is no indiscriminate building boom in the mind of the Board. Too many people think that the effectiveness of the work of this Board should be measured by the number of new churches built.

There is still need for more "Dotting of the Land with Churches," because more than half of America is unchurched. It would be startling to count the American communities large enough to support a church in which there are no churches. There are hundreds of missions already established that need housing. They are compelled to hold their Sunday services and weekday activities under almost impossible situations. Converted stores, dwellings, lodge halls, and school buildings are housing many a mission that is financially ready with the help of the Board to build the first units. Does this mean that the Board has nothing to do with regard to them until they can build? Far from it.

No missionary pastor is left to his own devices in meeting such emergencies. He has the constant consultation of experts on the Board staff. The location is studied with great care. Surveys are made and remade. Every possibility for better equipment is canvassed. Money is required for alterations, for rent, for the purchase of property, later to be developed. Of course it will cost the Church more because much of the present investment is necessarily for meeting immediate needs. In normal times a lot would be purchased in the best possible location and the first unit of the plant built with Board help. That unit would be a definite and permanent part of the proposed completed plant. Under present conditions many things will have to be done over when the situation permits. So really the Board needs more aid now than in normal times.

Temporary Work

In many of our mushroom defense communities, the Board has an emergency task. It is easy to see that a large percentage of such defense com-

munities may evaporate as soon as the war is over. The character of the buildings in which people live is evidently temporary. Many of these people are Lutherans, and a majority of them are probably members of Christian churches somewhere. Certainly it is the duty of the church to care for them. Children are in these homes that must have Christian education. The people themselves need the services of God's house. Usually the corporation where they work is favorable to the establishing of missions to serve them. But the church must have workers, pastors and lay folks, who can be sent into such communities to care for souls.

This is a long term investment the church is making in industrial communities. Not only are men and women and little children given the means of grace but they are going to return to their home communities with new loyalty to the church. Many of them will be won to the church for the first time, and when they go back home will put new life into the churches there. While the work may seem temporary and many of these missions may end with the war emergency, souls are saved for eternity and the spread of the influence of the mission will go into numberless communities. We are also developing lay service through the use of nurses, school teachers, lay preachers and other consecrated men and women. They will be skilled by their experience for work in more permanent locations. Work in industrial settlements is a good investment for the future as well as now.

Man-power

We cannot read a newspaper or hear any discussion of national problems over the radio without recognizing the word "man-power." The church, too, has this problem. Mission pastors are usually the younger men. They have the spirit of consecration or they would not be in mission work. They are keenly sensitive to human need. The call for chaplains for our armed services has been urgent. Never before has any nation made such careful provision for the pastoral care of its men and women in uniform. The chief chaplains of the army and navy are both thor-

oughly committed to the task of placing a chaplain with every unit, enough chaplains so they can give personal service to their men as well as conduct services. They insist that their chaplains shall be pastors first of all, not store-keepers, postmasters and errand boys. No wonder the call has been heard by so many mission pastors.

Settled churches can endure a vacancy and by securing supply pastors will not suffer material losses. But a mission will die without continuous pastoral care. One of the most difficult tasks of the Board is the care of these missions. Someone competent must be placed in every mission. Many pastors are leaving their established churches to serve the Board in such emergencies. Many of our retired pastors have come back joyfully into harness again and are doing glorious work in such fields. All this demands oversight, planning, infinite details of administration on the part of the staff of the Board. It also requires increased investment of funds.

Looking Ahead

This is a good time for *refinancing* in many missions. The Board gives expert advice in this and can often secure loans on easy terms by using its credit. It is a good time for building up building funds in a mission, for paying off mortgages and notes, for people have ready money. It is also an important time for long-time planning. Members of the staff of the Board meet with mission pastors and councils and help them look ahead to the post-war period. Many mistakes will thus be avoided.

Missions already founded need to meet the present opportunity for growth. The program of evangelism has its greatest opportunity right now. In addition there are the many and varied types of work that require care in wartime as well as in peace time. Just to name some of them will indicate the Board's right to your support. Rural work; service to the American Indians; southern mountain missions; pastoral service to the Japanese; missions to the following language groups—Icelandic, Finnish, German, Spanish, Slovak, Hungarian, Italian, and Jewish; missions in Puerto Rico and the Virgin Islands; work among negroes. These are just a few of the constant tasks that the United Lutheran Church has committed to this Board. It is big business. It is Christ's business. Every church, every Sunday school, every organization of every church, would serve Christ well this Lent by increased prayers, interest and offerings for American Missions.

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To LEADERS: Topic date, February 27. Next, "Christ Speaks from the Cross—For Others."

What Is the Gospel?

The Earliest Gospel. Studies of the Evangelic Tradition at Its Point of Crystallization in Writing. By Frederick C. Grant. Abingdon-Cokesbury. 270 pages. \$2.50.

THE author of this volume, who is professor of Biblical Theology in Union Theological Seminary, New York City, and editor of the *Anglican Theological Review*, is one of the foremost New Testament scholars in America. No other compares with him in his contribution to the understanding of Form Criticism, which is a modern approach to literary remains, particularly those of the Gospels. In this work he makes a critical yet constructive analysis of the elements which make up the Gospel of Mark, recognized as our oldest Gospel.

Convinced that back of the written record lies a long historical process involving an interpretation vital to our thinking today, Dr. Grant examines all the leading avenues of evidence, including the oral gospel, the evangelic tradition, the apostolic preaching, and the Aramaic sources, to ascertain what the Gospel essentially is. With the sensitivity of a scientist at home in the field, he investigates the data and draws his own fresh conclusions. He refuses to dismiss without sober reflection, as some scholars have done, the theory of Aramaic originals. Mark translated from oral Aramaic, but in giving an interpretation in Greek he introduces no small element of the Aramaic idiom and even a number of Aramaic words.

Among the materials of the evangelic tradition which Mark interprets are: narratives concerning our Lord's Passion, controversies, sayings of Jesus, memoirs of Peter, and popular stories handed down. In the hands of the Gospel writer these materials took shape, not as an independent testimony, but as

the true Christian tradition of the whole community. "What we have in the New Testament is no barren transcript of stenographic records, but a series of rich, human, inspired interpretations. . . . The New Testament is a book of faith . . . of a faith still living and real, whose formulations are partly historical, partly superhistorical, partly visible and open, partly hid in the depths of personal religious experience."

In the final analysis, Mark's message is that Jesus is the Messiah, the Messiah who had already been recognized and confessed as such. He needed not to wait until later, until after the Resurrection, to reveal His glory. He did it all along, and men believed on Him. The Gospel therefore is more than a record; it is a living motivation, a dynamic of religious experience capable of moving the world.

Students of the Gospels accustomed to denounce Form Criticism will find Dr. Grant's constructive treatment both informing and refreshing.

E. E. FLACK.

Sermons People Listen To

Victory Through Christ. By Walter A. Maier. Concordia. 411 pages. \$1.50.

THIS is not "just another" volume of sermons. It contains 28 heart-stirring messages, originally delivered by radio during the tenth season of the Lutheran Hour. Every one of these sermons is up-to-date in subject and content and thoroughly biblical in dealing with sin and salvation. This fact, together with the simple, forceful language and the illustrations drawn from life today, explains their impact, via radio, on the hearts of listeners in American homes and in the wilds of South America, in Iceland and England, in the army and navy and air force, among Protestants and Catholics.

Letters received from these groups and quoted in the "Foreword," reveal the great evangelistic value of these broadcasts and should encourage every

preacher and Christian worker. Incidentally, Dr. Maier's preaching under the denominational designation of "The Lutheran Hour," is probably doing more than any other agency to make the name of our Church and her sound biblical teaching known favorably among non-Lutherans.

Dr. Maier's sermons are models of clear thinking and fearless exposure of personal, social, and national sins. They prove the possibility of infusing genuine orthodoxy with burning zeal for souls. Our pastors will find here much inspiration for congregational evangelism.

E. F. BACHMANN.

Sermons on the Gospels

God's Answer. By Dr. O. A. Geisman. Kaufmann. 251 pages. \$2.

HERE is a collection of sermons by a Lutheran pastor, covering the Church Year from Advent through Pentecost,

with additional sermons for Mother's Day and Memorial Day.

The sermons are thoughtful, practical and up-to-date, and they are these because they are scriptural. They read as though they had been prepared primarily for preaching rather than for publication.

The topics for the Sundays of Lent and Easter on the gospels are: "The Story of Our Lord's Temptation," "The Common and the Uncommon," "A Few Simple Truths," "The Human and the Divine Side of the Food Problem," "On 'Arguing About Religion,'" "Something to Heed," "Easter Tableaux." Any pastor will find stimulation for his mind and food for his soul in these messages.

ALVIN E. BELL.

The Eternal Biography

EACH season brings forth new books on the life of our Lord. Some are for children, some for experts in Bible study, and others are for the various intermediate classes or conditions of humanity. Among the recent books are:

The One Story. The Life of Christ. By Manuel Komroff. Dutton. 223 pages. \$2.50.

THIS popular novelist has been a serious student of the New Testament for many years. This "Life" consists of excerpts from the four Gospels, arranged in a chronological order. It uses the King James text, without comments or interpretations. The book is well printed, in large type, and should be valuable for general reading.

The difficulties which confront the editor of a harmony of the four Gospels of course faced the author of this book. In general, he has been guided by synoptic chronology.

Short Stories by Jesus. By William Dallmann. Concordia. 219 pages. \$1.25.

THE New Testament parables are retold in this book, with explanations of the circumstances in which the stories were originally told. There are illustrations from modern life, and an application of each story to present conditions. Anyone, from about twelve years old upward, could make profitable use of this book.

The Bible Story. By Dorothy Childs Hogner. Oxford. 439 pages. \$2.50.

THIS is a large story book covering the whole Bible. It is the most elaborately printed and illustrated volume of this type which has appeared for some years. It contains seventy full-page pictures by Nils Hogner. It is for children to read, much as the famous Hurlbut's *Story of the Bible*.

The language of the King James version has been used as much as practicable in telling the stories.



Protestant Missions in South America

Evidence of Their Value Witnessed by Prominent South Americans

By GEORGE P. HOWARD*

[An Associated Church Press Release]

ARE Protestant missions an obstacle to the Good Neighbor Policy? This was the question I asked of leaders of thought in a recent trip through Chile, Argentina, Uruguay, Brazil, Peru, Bolivia, Colombia and Mexico. In hundreds of interviews I was able to discover that the best thought in Latin America ridicules any such idea. Dr. Casal Castel, a prominent Argentine educator and the leading Roman Catholic writer of that country, says in a written statement which he gave me: "I consider that the presence of Protestant missionaries and teachers who have come from the United States to my country is the most effective expression of Good Neighborliness. It is the spiritual expression of American solidarity. When America shall have done away with all 'spiritual tariff walls,' on that day the dream that we have had for the new world will have been fulfilled." He further adds that when we deprive others of their liberty, sooner or later we lose our own.

Essentials to Freedom

Dr. Ossorio y Gallardo, former ambassador from the Spanish Republic to Argentina, said to me: "As a Catholic I do not see that you as a Protestant have anything to do in South America. But as a liberal and as a man of democratic spirit, I shall fight to defend your right to preach your Gospel anywhere and everywhere." He said that only a small majority in Spain—and the same was true in most South American countries—were intelligent, sincere followers of the teachings of the Catholic Church. "All Fascists in Argentina," he said, "are Catholic; and the fact that they fight freedom and democracy, proves clearly that they are the defenders of privilege rather than the followers of a faith."

Dr. Manual Carlos Ferraz, president of the Supreme Court of the State of San Paulo, Brazil, said: "Protestantism has been a stimulus to Catholicism in my country. It has aroused that church from its sleep of centuries. When Catholicism was the state religion of Brazil and it had no competition, that church fell into a state of decadence."

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Dr. Hugo Fernandez Artucio, a member of the Uruguayan House of Deputies, a prominent writer and discoverer of the Nazi network in Uruguay, said to me: "Protestant missionaries and teachers represent the spiritual America which Uruguayans love. . . . The spirit of Catholic intolerance which is being reflected in the foreign policy of the U. S. at present, is very disturbing to us in Uruguay; we take it as a symptom of a dangerous leaning toward totalitarianism. There is evidently a clerical uprising in the world today, and it would appear that it is gaining strength in the U. S."

Dr. Ghioldi, writer, educator and editor of an important Buenos Aires daily, and a recent delegate from the Argentine Government to the U. S. to study educational problems, wrote to me as follows:

No Cause for Friction

"The work accomplished by British and American missionaries has never created difficulties, nor stirred up trouble. Its very variety—preaching, service in the interest of human welfare, a high type of recreational activity and sense of human solidarity—all are looked upon with great sympathy by those of us who see in religion a force that tends to draw men together. As an educator, I cannot forget the valuable contribution which a Protestant educator made to the development of education in my country by introducing the Lancastrian method of teaching. The attitude of those who have questioned the value and legitimacy of Protestant missions reveals the fact that they are out of step with the times. Is not the world today struggling for religious freedom? Has not the world discovered with horror the consequences of a religious totalitarianism?"

"It were well for those who are overzealous in emphasizing the difference between Protestantism and Catholicism to remember that there is a common root which binds these two together. I refer to the Bible. In the presence of that book, jealousies and attitudes of intolerance ought to fade away."

"I will say further: Many South Americans are alarmed at the policy of the U. S., which tends to reinforce the

political power of the Catholic Church in South America, especially in those countries in which that church supports autocratic governments. The final result is the strengthening of dictatorship on our continent.

"There is no hostility on my part toward Roman Catholics; but it must be remembered that in Latin America a priesthood predominates that has been trained in the tradition of Spain and Italy, which is very different from the Catholic tradition in other countries."

Ex-president Alessandri of Chile said to me in a personal letter: "I have no hesitation at all in declaring that as a result of a continuous and attentive observation of the work Protestantism realizes in my country, I give it my unstinted applause and recognize that it has always contributed to the progress of our country and the moral improvement of our people. Its schools, its philanthropic and social service activities, its propaganda and its teachings have always been inspired by the highest Christian principles and by the ethical doctrines of love and peace to all men."

Manuel Seoane, editor of Chile's most popular magazine, after a recent visit to the U. S., wrote a book of his impressions. He there remarks that he had noticed that the influence of the U. S. government was producing a return of Protestant missionaries from South America and encouraging the sending of Roman Catholic missionaries. "We resent," he said to me in a signed statement, "that an inquisitorial office established in any foreign office should decide whom we are to entertain as our guests and who should not enter our countries." Dr. Seoane is a Catholic with a sister who teaches in a Nuns' school in this country.

Perhaps the attitude of the vast majority of Latin Americans could not be summed up better than by the statement of Dr. Luis Alberto Sanchez, a distinguished Peruvian publicist who is at present lecturing at Michigan University, and who recently said:

Comparisons Not Competitive

"Fundamentally a believing people, though temporarily skeptical and consequently filled with uncertainty, Latin Americans need to find their way by looking up, by taking their bearings and examining different routes. My own experience has taught me that this slow and painful method, this wading through layers of patient routine, is the

(Continued on page 26)

The Mountaineer

NEWS OF THE WEST VIRGINIA SYNOD

By WILLIAM M. ERHARD

The Rev. Walter K. Hauser, who served the Mason County Lutheran pastorate since March 29, 1942, has been appointed by the Board of American Missions to serve as missionary to the Central Lutheran Church, Troy, N. Y. Pastor Hauser was temporarily appointed to the Mason County charge and has wrought a good work among us. He introduced the Common Service Book and clerical vestments in all the congregations of the parish. The Hymnal for Children is used. The exterior of St. Paul's Church was painted and the basement renovated. A loan of \$750 from the Board of American Missions was repaid, and \$450 paid on other indebtedness of the congregation. The missionary also did intensive work among the Lutherans who moved into the Defense Area project eighteen miles below.

December 12, *Trinity Church, Keyser, W. Va.*, the Rev. C. K. Spiggle pastor, held a note-and-mortgage burning service. The pastor writes: "Trinity now has no debts but those of gratitude." During the last few years, in addition to raising money for indebtedness, this congregation has purchased a new organ and made various improvements. This is the first time the congregation has been out of debt since 1926, but they are not stopping here. Plans are being made for the enlargement of rooms used by the Sunday school, the execution of which plans will take place when the war situation permits.

Personal

The many friends of the family of the Rev. Dr. A. B. Leamer, who served three pastorates in this synod in recent years and who was the efficient president of the body from 1933 to 1936, will be saddened to learn of the death of Dr. Leamer's son, *Commander Robert R. Leamer, M. C., U. S. N.*, who passed away in a San Diego (Calif.) hospital October 12, 1943, after an illness of several months. Prayerful sympathy is extended to Mrs. Paul Kautz, a sister and active laborer in Trinity Lutheran Church, Charleston. This good woman has lost a son, a brother, and her father within a few months.

The Rev. L. Arthur Wagner, pastor of First Lutheran Church, Parkersburg, W. Va., has resigned to accept a call to the Reynoldsville Parish of the Pittsburgh Synod, effective February 15. Pastor Wagner formerly served with distinction in the Accident Parish, and on September 6, 1942, was installed as

the pastor of First Church, Parkersburg. He was active in the affairs of the synod, having served for the past two years as statistical secretary and more recently as chairman of the Stewardship and Benevolence Committee. He was also elected president of the West Virginia Conference at its meeting last spring. In losing Pastor Wagner our synod loses an effective speaker and a faithful pastor.

Mr. C. J. Neuhaus, superintendent of St. Paul's Sunday school, Huntington, W. Va., the Rev. Carl R. Plack pastor, has introduced a number of progressive innovations. Among these are visual education and dramatics. A motion picture, "Jesus of Nazareth," was shown December 12 in co-operation with an elementary day school close by.

Ensign W. Roy Hashinger, Jr., son of the secretary of the synod, was married in South Bend, Ind., to Miss Martha Hopkins, daughter of Mr. and Mrs. John Hopkins, Fairmont, W. Va.

Mr. and Mrs. Charles Loges, members of Trinity Church, Wheeling, the Rev. Simon Snyder pastor, are receiving congratulations on the celebration of their fifty-ninth wedding anniversary.

News from Brooklyn

ANNIVERSARIES, PROGRESS, PROPERTY EXPANSION AND EVANGELISM

By OLIVER W. POWERS

In the largest borough of the largest city the past year has been marked by a number of anniversaries among the Lutherans. *St. Paul's, Rodney and South Fifth Streets*, celebrated its ninetyeth birthday. The Rev. H. B. Krusa of Liberty, N. Y., spiritual son of the congregation, and the president of synod, the Rev. Dr. Samuel Trexler, spoke.

The congregation has been without a pastor since March 1943, when the Rev. W. O. Bruckner resigned to accept a pastorate in Passaic, N. J. The Rev. Samuel H. Kornmann, director of the Brooklyn Inner Mission Society, was in charge of the service. This church is one of the oldest Lutheran churches in Brooklyn and, in fact, is the mother of many Lutheran churches. *St. Paul's* was founded by a group of Lutherans who were making trips across the East River by ferryboat to attend services at *St. Mark's Church* in New York. It grew into one of the largest churches

Recent Official Acts

of the president of our synod, the Rev. E. F. K. Roof, Grafton, W. Va., include the following:

(a) Appointment of the Rev. A. K. Jones of the Red House (Md.) Parish to serve as acting president of the conference until the coming meeting.

(b) Appointment of the Rev. R. Eugene Smith, pastor of the Davis-Elkins Charge, as statistical secretary.

(c) Installation of the Rev. Roy J. Meyer, formerly of Trinity Church, Johnstown, Pa., as pastor of Edgewood Church, Wheeling, November 21, 1943.

Free of Debt

St. Mark's Church, Clarksburg, W. Va., of which your writer is the pastor, paid off the last of its indebtedness to the Board of American Missions, thus clearing up all the debt on the building. January 19 a dinner was served to the congregation and the papers burned. All who had been members of the church on February 18, 1913, when the note was signed, had a part in the ceremony. The Rev. Simon Snyder, chairman of the synodical Mission Committee, was the principal speaker.

Nearly twice as much money was raised as was necessary to cover the debt. As announced from time to time, the excess, if any, would be used for repairs and renovations. In the campaign there were no pledges and no solicitation of individuals.

in Williamsburg. Williamsburg has changed, but *St. Paul's Church* is still a bulwark. The congregation is looking forward with anticipation to the calling of a pastor. They have a fine plant, no indebtedness and a considerable endowment. Dr. Henry Carpenter of the Brooklyn Church and Mission Federation believes there is much Protestant work to be done in Williamsburg.

Seventy-fifth Anniversaries

St. Peter's Church, the Rev. Dr. J. G. F. Blaesi pastor, was one of the churches that celebrated its seventy-fifth anniversary. Special speakers included the Rev. Behrens Mehrtens of New Haven, a son of the congregation; the president of synod, the Rev. Dr. Samuel Trexler, and Dr. John A. Weyl.

St. Peter's is located in what is called the Bedford-Stuyvesant section. This area has changed rather suddenly into one with a large colored population. The area was recently the subject of a

grand jury investigation of juvenile delinquency. Dr. Blaesi recently made this statement regarding the area and his church, "Many white churches have had to give up and sell their property; other churches have had to merge. Most of the vacated properties are now serving the colored people very acceptably. Through all this change St. Peter's has been able to hold the line. Financially the parish is in better condition than ever.

Another seventy-fifth birthday was observed by *St. John's Church, Prospect Avenue*, the Rev. Werner Jentsch pastor. Speakers included two sons of the congregation, the Rev. Edwin Grubb of Jersey City and the Rev. Dr. Henry Berkobin of Nutley. Others were President Trexler, the Rev. Dr. Ralph Long of the National Lutheran Council, the Rev. Dr. Frederick Bosch, a former pastor, and Mr. Joseph Lotch of Epiphany Church. A beautiful anniversary booklet was published. *St. John's Church* has also experienced a changed neighborhood, but not so drastic as the others mentioned.

Progress in Evangelism

In October *St. Stephen's Church*, the writer pastor, celebrated its forty-fifth anniversary with appropriate services. At the Festival Vespers the Rev. Dr. Harold S. Miller of Incarnation Church preached and the president of conference, the Rev. Walter M. Ruccius, brought greetings. The Rev. Luther D. Gable served the parish for forty years until his death four years ago. Flatbush during these times grew from a small village to be a part of the City of Brooklyn and then to become a part of the City of New York. In all these years *St. Stephen's Church* has done a good work in this community. There is still a large Protestant population in Flatbush and the congregation has been strengthening its organization that it may better do the work of evangelism. The benevolent life of the church has increased gradually and the large indebtedness is being reduced.

Layman Honored for Services

Ernst S. Erickson was recently elected an honorary member of the church council of the Church of the Incarnation, Brooklyn, with full privileges that pertain to membership in that body. This action was taken by the council in appreciation of Mr. Erickson's thirty years of faithful work in this congregation, and twenty-seven years as a member of the church council. He was its only vice-president, chairman of the Building Fund Campaign of the congregation, president of the Brotherhood, and chairman of many important committees.

He displayed unusual service to the Church at large, and served as delegate to the convention of the United Lutheran Church, the synod and the conference, repeatedly sacrificing his own vacation to attend these meetings.

He also served as a member of the Board of Trustees of the Philadelphia Seminary, the synodical Board of Education, the Executive Committee of synod and conference, and treasurer of the conference. This active layman was a regular attendant at services and bears the honor, love and esteem of all who know him.

Among the churches not mentioned in the last letter from Brooklyn was *St. Mark's Church*, now served by the Rev. Harold L. Hornberger. Last year this congregation paid its apportioned benevolence in full for the first time. The parish has also been active in the weekday released-time school project.

Another church not mentioned previously is *Emmanuel*. This congregation has not been a member of synod, although its pastors have been. The present incumbent, the Rev. Gunthur Stippich, recently advised the writer that the congregation had voted to apply to the synod for membership. Another source of joy at *Emmanuel* is the giving up of their annual fair to raise money. In place of it it was possible to raise more money on a subscription basis. In the fall they will celebrate their sixtieth anniversary.

St. John's Church, 84th Street, is non-synodical although Pastor William H. Steup is a member. The church contributes to apportioned benevolence as well as to many of the other benevolent causes of the Church.

Contacting Members in Service

All the churches in Brooklyn are very active contacting their members in the military services. Some few pastors try to write each person regularly. In the larger parishes this is practically impossible, so many of these churches use a service men's column in their monthly papers with excerpts from letters, answering questions, etc. The papers are sent to every person and are read with interest by the folks at home. This method is used by Incarnation, Dr. Harold S. Miller pastor; Good Shepherd, Dr. William Sunday pastor; Reformation, the Rev. Paul R. Hoover pastor; and *St. Stephen's*, of which the writer is pastor. The last church also sends the Board of Social Missions weekly, *The Message for the Day*, to all men. Good Shepherd sends a silver medallion of the Good Shepherd as a symbol of faith to every person.

Good Shepherd Church announced recently that they had decided to de-

velop what they called twelve parishes within the congregation. These parishes will center their activities in the buildings of Good Shepherd Church. Each parish will develop its own leadership and fellowship. It is hoped that this program will help to overcome the impersonal feeling in a large church. The associate pastor of the church for six years, Dr. A. K. Swihart, resigned to accept a call to Redeemer Church, Scarsdale, N. Y.

The Rev. Charles A. Davis resigned his pastorate at Christ Church to become an army chaplain. He served Christ Church about four years. He is now stationed at Winnipeg, Canada.

The Rev. Dr. Theodore Hartwig of Epiphany Church very interestingly included in his Christmas message to his people the Lenten, Holy Week, and Easter announcements.

For the second year *Zion Church*, Bedford Avenue, the Rev. Frederick Nissen pastor, has had a preaching mission. The mission lasted a week and culminated with Reformation Sunday.

Plans for Expansion

At the annual meeting of *Holy Trinity Church, Flatlands*, Pastor Orrin Kosmo reported that \$8,000 was on hand for the completion of their building program and that fifty feet of adjoining land had been acquired to allow ample space for expansion. The church is free of indebtedness except for a Board of American Missions mortgage, which is being reduced. The field is excellent. A Sunday school of 350 pupils has to meet at two sessions because of limited room. There are also two morning church services. The date of the meeting was Mr. Kosmo's fifteenth anniversary as pastor of the church. He was presented with a clerical cape.

War Prisoner Relief

An interesting feature among the Lutheran Leagues of Flatbush has been a monthly Sunday evening program. In January the various Leagues went to *St. James Church, Gerritsen Beach*, the Rev. Harry Pfunke pastor, to hear Dr. Conrad Hoffmann speak on "War Prisoners." During the last war Dr. Hoffmann, an American, was serving American and Allied prisoners for the Y. M. C. A. in Germany. In this war he was called on a part-time basis to serve German and Italian prisoners in this country and again for the Y. He spoke of the need for Lutherans to back Lutheran World Action that War Prisoners' Relief might get the \$46,000 in the budget for this cause. In February the group will be entertained by Redeemer Young People's Society. The speaker will be Mr. George M. Lamsa, the Assyrian writer and lecturer.

South Jersey News

HAPPENINGS AND INNOVATIONS IN U. L. C. A. CHURCHES

By H. PAUL GERHARD

ANOTHER mission church became self-supporting and debt free when on January 2 *Ascension, Haddon Heights*, burned the mortgage of \$4,500 after the celebration of the Communion and a service of thanksgiving conducted by the Rev. Floyd A. Paules, pastor since 1940. The debt which was paid off during the past three years was incurred in the renovation program by which the frame structure was converted into a colonial building.

Organized in 1916, *Ascension* was a part of the *Haddon Heights-Magnolia Parish* until 1928. The Rev. U. E.

City, R. F. Garnet pastor; *Barneget City*; Christ, Camden, G. F. Deisher, Jr., pastor; *Holy Trinity*, Camden, C. M. Hansen pastor; *St. Paul's*, Collingswood, S. H. Rudisill pastor; *Temple*, Delaware Gardens, A. R. Naus pastor; *Friesburg*, S. P. Gayer pastor; *Haddon Heights*, F. A. Paules pastor; *Haddonfield*, D. F. Irvin pastor; *Magnolia*, H. P. Gerhard pastor; *Manasquan*, R. G. Shaffer pastor; *Mt. Ephraim*, W. J. Leifeld pastor; *Mt. Holly*, L. E. Good pastor; *Oaklyn*, C. D. Heft pastor; *Grace*, Phillipsburg, W. K. Reinert pastor; *St. James*, Phillipsburg, D. S. Hafer pastor; *Somers*

Afternoon meetings with children, Ladies' Aid, Missionary Society, choir, and Young People's groups were addressed by Miss Zimmerman, who also displayed Indian costumes and curios.

On missionary day at *Grace Church*, Miss Zimmerman was introduced to each department of the church school and made an address at The Service. She spoke at a luncheon meeting of the matins choir composed of high school children, and at the 7.30 Missionary Thank Offering service she explained the film, "The Cross Is in the Field."

Educational and inspirational, this school with its fourteen sessions and group meetings will help to bring results in the post-war mission enterprise of the church.

A Boy Choir

Christmas and children singing is not unusual. However, in *St. Mark's*, Oaklyn, the Rev. C. D. Heft pastor, the Christmas season brought an unusual musical surprise. There on the Feast of *St. Stephen* the newly organized Boys' Choir made their first appearance at the Chief Service, singing the traditional carol, "Good King Wencelas." The choir, organized in November, is limited to twelve members, ages 8-12, who will sing at The Service once each month. The boys are directed by Mr. A. E. Halliday, assisted by Misses Betty and Kay Scheerbaum, accompanist and librarian.

In *St. Mark's* the Christmas Eve Holy Communion is always celebrated at midnight by candlelight. A unique feature in the Christmas decorations this year was the Manger Scene mounted high above the altar. Measuring three by five feet and two feet in depth the creche depicted the Holy Family and the adoration of the shepherds. The decorations were by Mr. Jack Lieb.

Named for the season of its organization, *Epiphany, Pleasantville*, the Rev. E. E. Miller pastor, celebrated its twentieth anniversary the First Sunday after Epiphany. In preparation for this event the exterior of the church and the interior of the parish hall were painted and \$1,000 was paid on the \$3,000 debt.

At the annual business meeting of the congregation a presentation of the work of Inner Missions in hospitals, prisons, and among delinquents was given by the Rev. Francis A. Shearer, assistant executive secretary of the Board of Inner Missions of the Ministerium of Pennsylvania. Previous to his pastorate here, the Rev. E. E. Miller was field missionary for the Board of American Missions.

"The Lutheran Home for Aged and for Dependent Children" started as an idea six years ago. Various groups have kept the idea alive, promoting it chiefly



PARTICIPANTS IN
MORTGAGE-
BURNING AT
ASCENSION
CHURCH,
HADDON HEIGHTS,
NEW JERSEY
(Left to right)
Financial Secretary
Wm. Mjler,
Treasurer
Morris Marshall,
Vice-president
Joseph Wilson,
Pastor
Floyd A. Paules,
Chairman of
Finance Committee
Howard Welzel

Bauers and the Rev. B. W. Krapf were former pastors.

For the celebration the three choirs, together with the church council, marched in the processional. The sermon was delivered by the pastor, under whose leadership during the past four years eighty-five new members have been received, and the apportioned benevolence has been paid in excess.

Mr. Morris Marshall, treasurer, reported that the congregation became self-supporting in January 1941, and with the payment of the Church Extension Loan in January 1943 became debt free for the first time.

Speaking About Stewardship

Fifty per cent of our congregations in South Jersey paid 100 per cent or more apportioned benevolence in 1943—and one of them has been without a pastor since January. The parishes which have measured up to, or surpassed, their stewardship obligations are: Atlantic

Point, F. Adler pastor; *Stone Harbor*, M. C. Walker pastor; *Saviour*, Trenton, G. L. Weibel pastor; *St. Mark*, Trenton, P. T. Warfield pastor; and *Wenonah*, W. J. Leifeld pastor.

A Mission School

Way out in front in the mission program sponsored by the U. L. C. A., four congregations of the Phillipsburg area held a School of Missions November 28 to December 3, in *Grace*, Phillipsburg, the Rev. W. K. Reinert pastor and director of the school. The other local churches co-operating in this first Mission School in South Jersey were *St. John's*, Edward S. Horn pastor; *St. James*, D. S. Hafer pastor; and *First Church*, Stewartville, R. E. Carl pastor.

Miss Christie M. Zimmerman with ten years of experience in the India Mission Field, conducted the school. Four week-night study sessions were held at *Grace Church*. Three meetings were held in *St. James* and *Stewartville*.

through personal contacts. Today contributions to this social mission project total \$700, according to the report of Mrs. Caroline Zipf of Barrington, custodian of funds for the proposed Home.

A Servicemen's Sweetheart Club was organized in St. John's, Westville, the Rev. Ralph I. Shockey pastor. The club, composed of wives and sweethearts of the men in the service from the church and the Sunday school meets every month.

Forty-five Luther League members of St. John's heard a picture slide lecture on Universal Bible Sunday presented by Mr. Eugene J. Kelchner, president of the South Jersey Luther League. The topic was, "The Bible Down Through the Ages."

In a Camden County Religious Educational School which started on January 28 in Haddonfield, Miss Mabel E. Locker of the Parish and Church School Board is teaching a course on "Guiding Children."

The Rev. William J. Leifeld was installed as pastor of Holy Nativity, Wenonah, January 16, by the Rev. C. Donald Heft, president of the New Jersey Conference, and the Rev. Karl S. Henry, superintendent of the Mission Board of the Ministerium of Pennsylvania. Wenonah recently united with Mt. Ephraim to form one parish.

World Day of Prayer

(Continued from page 12)

When thou hast been with God, expect good from Him. In our praying let us be as importunate as the widow: take no rest, and give God none until the door is opened.

It is 1,900 years and more since Jesus prayed, "I will that those whom Thou hast given me be with me where I am." And that prayer is answered in every chamber from which a dying saint takes his flight to glory.

There often comes a long, sharp winter between the sowing time of prayer, and the reaping; but blessings long desired are sweeter when they come. Our Father knows best what to give, and when to give.

Jesus was a man of prayer. He asks us to follow Him, and no sooner do we follow Him, than we find Him praying, morning and evening, and sometimes all night. He prayed before He began anything, and He prayed when it was finished.

His first recorded prayer is a prayer of thanksgiving, "I thank Thee, O Father, Lord of heaven and earth," and His last, "Father, into Thy hands I commend my spirit." His sufferings hadn't broken down his faith in God.

God had refused to deliver Him from

If You're Going to the Movies

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For Family: Happy Land, Hit the Ice, The Human Comedy, In Which We Serve, Lassie Come Home, Madame Curie, My Friend Flicka, Report from the Aleutians, Saludos Amigos, The Silent Village, Spitfire, This Is the Army, Thousands Cheer.

For Mature Audience: Action in the North Atlantic, Claudia, Corvette K-224, Desert Victory, Destination Tokyo, Guadalcanal Diary, Holy Matrimony, Mission to Moscow, The Ox-Bow Incident, Sahara, Watch on the Rhine, The Young Mr. Pitt.

NEW PICTURES

Casanova in Burlesque (Rep.). Joe E. Brown, June Havoc. Comedy about a comedian who doubles incognito as professor of drama in small college. . . . Inane plot, tendency to scoff at anything other than "jive" culture, amateurish performances make this an unpleasant proceeding. Y.

Lifeboat (Fox). Tallulah Bankhead, Wm. Bendix, John Hodiak, Canada Lee, Walter Slezak. Melodrama. An attempt to make symbolic of recent world events the ex-

periences of motley group aboard lifeboat after torpedoing in Atlantic. . . . Crew saves enemy captain because "it's our way, the Christian way." Then that way is proved wrong, and they become as brutal as he, beat him to death. Thus, the film's "symbolism." Crew is as unsavory, in its way, as the Nazi—except for one admirable exception, the Negro steward. While it holds your interest remarkably, total effect of film is one of bleak frustration. M.

Squadron Leader X (British film distributed by RKO). Ann Dvorak, Eric Portman. Melodrama. Scotland Yard on trail of German spy, former London resident, who has made his way back with downed flyers disguised as British aviator. . . . Final sequences get out of hand, go incredibly "Dick Tracy"; up to there, good suspense fare. M, Y.

The Spider Woman (Univ.). Nigel Bruce, Basil Rathbone, Gale Sondergaard. Melodrama. Sherlock Holmes and Dr. Watson tangle with crimes of diabolic woman who incidentally makes frequent attempts on Holmes' life. . . . Nothing if not suspenseful, this detective tale depends on melodrama connected with solution of crimes rather than on deduction. Passable for detective fans. M, Y.

Swing Out the Blues (Col.). Bob Haymes, "The Vagabonds." "Musical." Quartet of "swing" musicians manage love affair of their singer-manager. . . . Three-year-old intelligence level would be about right for this inane tale with its tiresome attempts at "jive" dialogue, stilted performances.

"M" means "may appeal to mature audience" "Y" means "may appeal to youth"

His tormentors; He had failed to take Him down from the Cross. He had not stopped the mouths of the jeering crowd. God did not lift a finger to help Him, but He trusted Him still.

Mankind had done its worst; but He still believed and hoped and loved; and He it is who ever liveth to make intercession for us.

He is praying for the Kingdom, for the final triumph of love, for the unity of all believers; and He is praying that our faith fail not. Blessed is the man who said to Jesus, "Lord, teach us to pray."

For Whom Should We Pray?

We must unite in praying for our churches' need in Christian America. It is steeped in sin and unrighteousness, intemperance and discord.

We need to pray for the youth of our land, that the spark of eternal life imparted to them in their baptism may be rekindled. Pray for those who have tasted the broken Body and shed Blood of our Saviour but see no beauty in Jesus that they should desire Him.

Pray for those who are continually dropping out of the race for the goal—the throng of lukewarm, careless and indifferent Christians.

In days like these, we must pray like

the Canaanitish woman, who came crying, "Have mercy upon me, O Lord, Thou Son of David; my daughter is grievously ill."

The disciples besought the Master to send her away "for she crieth after us." Jesus' answer seemed so hard, "I was not sent but to the lost sheep of the House of Israel."

Does the poor woman turn away hurt? No; she falls down and worships Him, saying, "Lord, help me."

We should pray for the Boards of our church, that God would sanctify and enlighten these men and women, and make them duly sensible of their responsibility.

The institutions of our churches, our orphans' homes, and homes for the aged are hampered for lack of means in these trying war days.

We should pray for our pastors who are faithful shepherds, but are anxious and alarmed about their wandering sheep.

Tune in with our Master from day to day, and ask for His blessing. Wherever we can send a thought He can send a blessing.

Would that all God's children in these trying days would learn to say with Job, "Though He slay me yet will I trust Him."

Wilkes-Barre Warblings

G. EDWARD KNAPP, Publicity Chairman of the Wilkes-Barre Conference, Writes First Letter from This Section of Pennsylvania

Trinity Church, Lansford, the Rev. Alfred L. Long pastor, is planning to observe the fiftieth anniversary of the organization of the church and the fifteenth anniversary of the dedication of the present church in 1944. Anniversary objectives already adopted by the congregation include more frequent attendance at worship, more frequent observance of the Lord's Supper, reduction of the church debt by at least \$3,000.

The apportionment paid for 1943 represents a 10 per cent increase over the previous year. The church council is co-operating in the present plan of the Ministerium to raise 100 per cent apportionment by 1948. The Lutheran World Action quota was raised in full. The debt was reduced by \$1,150. A number of improvements have been made in the parsonage, and the Sunday school room has been given new dignity by the presentation of a brass altar cross, made by craftsmen in the congregation.

Scranton Churches Report Progress

St. Mark's, Scranton, the Rev. John A. Kaercher pastor, reports the liquidation of various obligations without the aid of any outside activities during the past year. Notwithstanding the fact that many of the members have moved to other cities to obtain employment, there has been a slight increase in attendance at services.

At the 1944 congregational meeting, the following recommendations were approved: the visitation of the whole congregation during the Lenten season; "A Coin-a-Meal Box" to be placed in every home for a self-denial offering; the acceptance of the Lutheran World Action quota to be paid in full. Forty-seven young men are serving in the armed forces and one girl is a member of the WAVES. Pastor Kaercher has been preaching a series of stewardship sermons during the Epiphany season.

Christ Church, Scranton, the Rev. Gerald J. Jacoby pastor, became debt-free during 1943 and has purchased a property at the rear of the church in anticipation of coming expansion. December 19 a new altar and sacramental linens were dedicated.

Pastor Jacoby, pastor of Christ Church, Scranton, has been serving Grace Church, Gouldsboro, as a preaching point since January 23.

St. Peter's, Scranton, the Rev. G. Edward Knapp pastor, reports a very successful seventy-fifth anniversary ob-

servance in 1943. A normal increase in confirmed and communing membership was experienced; the church's debt was reduced by nearly \$4,000; the congregation paid 162 per cent of its Lutheran World Action quota for 1943; and benevolent giving increased from 47 per cent of the apportionment to 72 per cent. The twenty-three members of the armed forces of the nation are being remembered by the publication of a monthly "Service Member's News Letter," and by having the weekly church bulletin mailed to them by the Luther League Life Service secretary. At the 1944 annual meeting, the congregation voted to participate in the contributory pension plan of the United Lutheran Church in America. January 16, a new pastor's robe and a new organist's robe, both gifts of the Ladies' Aid Society, were dedicated.

Unique Situations

Trinity Church, Mildred, the Rev. A. L. Smith pastor, reports that of its slightly over 100 communing members, twenty are now in the armed services. A peculiarity of this congregation is that there are more male than female members.

Pleasant Valley Parish, consisting of four rural churches scattered over a fifteen-mile area, is experiencing no curtailing of services in spite of travel difficulties. On the contrary, the first Christmas service ever conducted in the parish was held. In this service all four churches of the parish united, and a joint choir from all churches sang two anthems. About one third of the parish attended this service. December 21 a six weeks' Teacher Training Class was completed. Of the thirty teachers on the Sunday school staffs, more than twenty enrolled. The course on "Methods of Teaching" was taught by a high school principal. A young people's organization has also been started during the past year.

St. Mark's, Wilkes-Barre, the Rev. W. A. E. Schewe pastor, has recently reduced its debt by \$300, painted and repaired the parsonage, and introduced the Parish School Hymnal in its Sunday school.

St. John's, Honesdale, the Rev. Albert F. Klepfer pastor, is anticipating its one hundredth anniversary in 1946. Recently a campaign was launched to liquidate a debt of \$7,500. To date, \$9,500 has been subscribed, and over a six weeks' period an average of \$1,000 a

week has been received in cash. This amount in its entirety has been subscribed by individuals without the necessity of recourse to society treasuries. Ninety members of this congregation are in the armed forces.

St. Luke's, Archbald, the Rev. E. O. Steigerwalt pastor, remembered its service members by sending them a Christmas greeting written by the pastor and signed by many of the members of the congregation.

The Wilkes-Barre-Scranton Pastoral Association at the January meeting voted to give \$3 to the Infantile Paralysis "March of Dimes" Fund.

At least five congregations of this area have adopted resolutions at their annual meetings to pay their 1944 Lutheran World Action in full. As reported to your correspondent, these congregations are: Mt. Zion, Nescopeck Parish; St. Paul's, Wilkes-Barre; Christ, St. Mark's, and St. Peter's, Scranton.

Protestant Missions in South America

(Continued from page 21)

best way of getting at the essence of things. Let people from everywhere come to our countries; let them come each with his truth, his culture, his language, his religion. Here with us, they will be converted to what is ours in the measure to which what is ours is purified and amplified in contact with what is theirs. Our great weakness, I repeat, is that of living colonially and of being treated as colonials. We do not need liberators whose first word to us would be one learned in some foreign office, however generous or righteous that word might be. Let religious faith come to us without the trappings of monopoly and without the lubrication of imperial privilege. Faith is not created nor strengthened by external methods. It is an intimate process, an unsettling process, an eminently personal process. It is generated as the result of an irresistible necessity and it develops best in open spaces, in contact with other lives, other ideas, and above all, in contact with nature which, though close to man, is still so foreign to man.

"Let no government office, therefore, pretend to take us under its tutelage even in matters religious. Let them leave us free to determine at least our metaphysical destiny, since they have deprived us of the privilege of doing this in a physical sense. And may they believe us when we say that there are areas in individual and collective life where the worst prescription—is a prescription! And the problem we have been considering is a case in point."

East Penn Conference News

DR. KOCH AND DR. NOLDE WELL RECEIVED AT INSTITUTE A Generous Layman—a Surprised Pastor

By LESTER M. UTZ

The Social Missions Institute held January 21 in Zion Lutheran Church, Harrisburg, Pa., got off to a good start under the capable direction of Dr. C. Franklin Koch, executive secretary of the Board of Social Missions of the United Lutheran Church.

Dr. Koch, using as his theme, "Evangelism," caught the attention of everyone present when he posed the question, "Why doesn't the church of today exercise the same influence upon the people as the Apostolic Church did in the first century?"

The speaker answered his own question with a thought-provoking statement when he said: "Many believe it is because the church has forgotten the purpose for which it was born . . . its very reason for existence . . . its one indispensable task which, if neglected, spells its doom. That task is evangelism."

"Evangelism should be the natural task of the Church," maintained Dr. Koch. "Jesus commanded His disciples . . . and us all . . . to go out and teach and preach and baptize. The Apostolic Church obeyed that command. It possessed a zeal for sharing its experience of Jesus Christ as Saviour with others . . . it spread and grew . . . because it breathed out its faith.

"Today," declared Dr. Koch, "the world again is ripe for evangelism. This is the day of the Church's opportunity. The world is in its extremity and 'man's extremity is God's opportunity.' So then . . . the one thing we must do . . . is to make Jesus Christ and His love known to all men today."

This able presentation was concluded with practical suggestions on how to initiate a plan of evangelism in each and every congregation in the U. L. C. A. and a period of informal discussion with questions from the assembly.

The closing hour of the morning was given over to Dr. G. H. Bechtold, who gave a thorough and illuminating picture of the work of the Board of Inner Missions in Philadelphia and eastern Pennsylvania. His presentation too was followed by a profitable question period.

Dr. Nolde Speaks on Peace Plans

The afternoon program highlighted the appearance of Dr. O. Fred Nolde, who in his inimical way and with clarity of thought and conciseness of speech outlined in unforgettable terms the work that is being done by the Commission for a Just and Durable Peace, of which he is a member. His

opening remarks provoked many pertinent questions from the host of ministers and lay representatives present. Many sought further answers from him even after adjournment.

Dr. Nolde's presentation on what the Church might do in planning for peace and for the handling of post-war problems is both timely and practical. Much of the material presented may be had in the booklet he published recently through the Lutheran Publication House.

Stewardship Not Dead

An incident which occurred recently at Colebrook Lutheran Church, near Palmyra, served by Dr. Stanley Billheimer, is conclusive proof that the spirit of consecrated stewardship and benevolent giving is not dead.

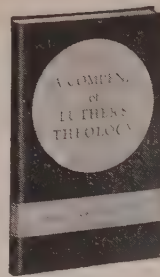
Dr. Billheimer reports that at the close of his service there, one Sunday just before the close of 1943, one of the men, not a member of the church but a regular attendant, handed to one of the councilmen, a gift of money with instructions to give it to the pastor.

The individual greeted the pastor and then went home with his family. After the congregation had departed the councilman who had received the gift gave it to Dr. Billheimer with the donor's compliments. Upon opening the gift Dr. Billheimer found, much to his surprise, ten crisp \$100 bills. A cash gift of \$1,000 from a non-member of a little country church in the East Pennsylvania Conference. Stewardship is not dead.

Mission Schools

Several *Schools of Missions* are being conducted in Eastern Pennsylvania. Miss Christie Zimmerman, Dr. and Mrs. C. K. Lippard, and Miss Elvira Strunk have been used for this work of the Board of Foreign Missions. We think more churches should take advantage of this fine program.

Churchville, Va. The records of the Churchville Parish show that it was a good year for Pastor W. K. Kibler and his people. Considerable improvements are under way at the parsonage, which is jointly owned by St. Peter's and Pleasant View congregations. St. Peter's paid their apportionment 100 per cent plus. The other churches in this parish—St. Mark's and Mt. Hermon—also had a good year. The parish increased the salary of Pastor Kibler for 1944.



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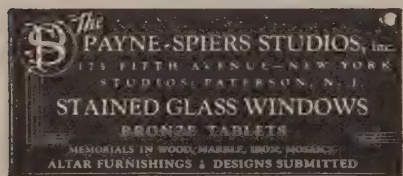
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From Reading and Vicinity

By LUTHER A. SCHLENKER

LOOKING forward to Palm Sunday and Easter the Reading Inner Mission Society is arranging a program of catechetical classes and Lenten services in our institutions. Two men are under instruction at the Berks County Prison and fourteen boys and girls are receiving instruction twice a week at the County Children's Home. Eighty-six patients received communion at the State Sanatorium at Hamburg in January, and thirty-five at the Berks County Sanatorium. Communion is given once each month at these institutions. At the State Hospital at Wernersville a service is conducted two Sunday mornings each month.

The twelfth annual Church School Convention of the Reading Conference was held February 12 in St. James Church, Reading, the Rev. Arthur H. Naugle pastor. In the afternoon session there was a panel discussion on "The Sunday School Session" led by local leaders. In the evening there were group discussions on church education problems led by leaders from the church at large.

The combined choirs of St. Daniel's Church and Trinity Church, Robesonia, presented a special musical program in connection with a religious service in the Reading Company Y. M. C. A. The Rev. E. L. Leisey, pastor of the churches, was guest speaker at the service.

Christ Church, Spangsville, recently honored its pastor and his wife, the Rev. and Mrs. Calvin E. Humbert, by presenting them with a gift of \$100, and a hand-worked quilt, given them by the Ladies' Missionary and Aid Society.

The Leesport Parish with over one hundred men in the service held a prayer service in Good Shepherd Church in behalf of these young people. This parish is one of the four in the Reading Conference which so far has adopted the new pension plan. The others are St. Mark's, Birdsboro; Grace, Shillington; and Advent, West Lawn.

St. Matthew's Church, Reading, recently received from the estate of Florence B. Beitenman for church usage a 16 mm projector, a 16 mm camera, and exposure meter, and a box screen. The sewing circle of this church just finished a busy year of helpful work; 14,836 articles were made for local hospitals.

The executive committee of the Women's Missionary Society of the Conference met in Trinity Church, Reading. As is the custom at the mid-

winter meeting, mission study books were reviewed. Mrs. A. C. Schenck reviewed *The Silent Billion Speak*, and Mrs. Gunnar Knudsen, *For All of Life*.

Faith in Orderly Fellowship

(Continued from page 9)

synodical Service Flag. The ceremony was in charge of the Rev. George F. Schott. The flag was thoughtfully and attractively designed. Toward the upper center was a gold cross to represent the church. In the lower center was a large blue star to represent the number in service, with the figures "2580" across the star. Just below the big star were gold numerals "14" representing casualties to date. Around the large star were 13 small stars representing the original states of the Union. The whole flag was designed to represent service "For God and Country."

Twelve ministers of this synod are now serving as chaplains: Glenn S. Ekard, Palmer P. Pierce, Jason W. Oxner, E. Bryan Keisler, L. L. Swygert, John B. McCullough, J. Edgar Stockman, James L. Shealy, J. B. Cassell, G. L. Barger, J. Virgil Long, Voigt Sink.

The Rev. Carl B. Caughman of Cameron was re-elected secretary of synod; H. S. Petrea, D.D., of Rock Hill, re-elected statistical secretary; and R. Torrence of Greenville, re-elected treasurer.

The report of the president lists many improvements to church buildings and other property during the past year. One new mission congregation was received into the body, Redeemer Church, Ashley Forest, Charleston, the Rev. J. Legrande Mayer pastor.

The sessions of the convention were held in St. Paul's Church, Columbia, January 25-27, Dr. H. A. McCullough and the Rev. E. D. Ziegler pastors. The Steering Committee arranged for a series of devotions on special themes: "Parish Education," Dr. R. A. Goodman; "Home Missions," the Rev. F. W. Brandt; "Social Missions," the Rev. George E. Meetze; "Foreign Missions," the Rev. H. B. Watson; "Stewardship," the Rev. C. K. Derrick. The two Vesper Services were led by the Rev. Walter U. Brown and the Rev. Enoch Stockman.

At the evening service on Tuesday the address was by Dr. C. E. Fritz on the theme, "Lutheran World Action."

A very stirring appeal was made for the wholehearted support of this cause. The messages Wednesday evening were by representatives of several agencies: The Luther League, represented by the Rev. George F. Schott; the Women's Missionary Society, by Mrs. W. J. Moretz; the Children of the Church, by Mrs. Murray Counts; the Brotherhood, by H. C. Schatz.

Institutional Reports Encouraging

The report of the Board of Newberry College was presented by the Rev. C. K. Derrick, secretary of the Board.

Presentation of the work of the Lutheran Seminary, Columbia, was made by the vice-president of the Board, Dr. Charles J. Shealy, and by the president of the institution, Dr. E. C. Cooper.

The work of the Lowman Home for the Aged and Helpless, White Rock, was presented by the president of the Board, the Rev. Wynne C. Boliek, and by the superintendent, Mrs. R. W. Sease.

The cause of the Orphan Home, Salem, Va., was presented by Superintendent T. C. Rohrbaugh and by H. C. Schatz.

The Committee on Parish Education outlined a challenging program for the year, announcing that the annual Summer School for Church Workers will be held at Columbia College, Columbia, June 25-July 1.

A special committee appointed to study the constitution reported by presenting numerous changes and revisions for the constitution of synod, almost making a new constitution out of it.

The articles and items were approved with a number of changes, and may be adopted at the next session of the synod.

Dr. Greever's Absence Noted

Members of the synod regretted the absence of Dr. W. H. Greever due to illness. This would have been the forty-third consecutive annual convention for him to attend. He was scheduled to be the official representative of the U. L. C. A. for this meeting.

Ten ministers were formally welcomed into the synod during the past year, eight by transfer from other synods and two by ordination: J. Luther Ballentine, Vernon F. Frazier, Charles J. Shealy, Jr., J. A. Keisler, Jr., Cecil W. Carpenter, J. Virgil Addy, H. A. McCullough, Jr., J. A. Shealy, Paul M. Kinports, D.D., John K. Linn.

Among the large number of visitors attending the convention were: Jacob L. Morgan, D.D., president, and F. L. Conrad, D.D., secretary of the North Carolina Synod; John L. Yost, D.D., president of the Georgia-Alabama Synod; R. Homer Anderson, D.D., superintendent of the Virginia Synod; Sister Mildred Winter, secretary of the Deaconess Board. Several of these extended greetings and brought brief messages to the synod.

The report of the treasurer shows that every congregation of the 118 in this synod contributed something for synodical apportionment. There were 88 congregations paying their apportionment in full, and of this number 33 overpaid their quotas; the amounts overpaid ranging from one cent to \$500. Several congregations lacked only a few cents, and some only a few dollars of reaching their quotas in full.

A Good Record

Shepherdstown, W. Va. The Shepherdstown Parish, the Rev. John H. Fray pastor, reports among recent signs of progress the following: the parish leads the Synod of Virginia in giving to Lutheran World Action; the three congregations pay their apportionment in full; St. Thomas Church has doubled its growth in four years and expects to triple it by Whitsunday 1944; indebtedness on the parsonage has been completely absorbed; the quota to Marion College Appeal has been met in full; the congregations are free of debt; the parish advanced money to the Board of Foreign Missions to erect a stone chapel in India; and the home mission interest is seen in the organization of St. Thomas congregation in Charlestown four years ago, and the spiritual care given them by Pastor Fray, who organized it.

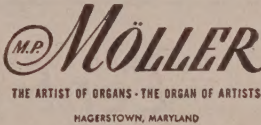


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Social Missions Institute

The Committee on Social Missions of the Synod of Central Pennsylvania conducted an institute January 25 in First Church, Altoona, Pa. Dr. C. Franklin Koch addressed the institute on "Evangelism" and conducted the forum following. In the afternoon the Rev. Lester G. Shannon of Williamsport spoke on "Postwar Problems" and led the forum; and Chaplain L. J. Kaufman, stationed at Camp Rucker, addressed the assembly. The evening address was given by Mrs. Mary T. Denman, Esq., former member of the Pennsylvania Legislature and now secretary of the Public Charities Association of Pennsylvania and president of the Pennsylvania Welfare Conference. She spoke on, "The Church's Stake in Public Welfare." The choir and organist of First Church furnished special music. Dr. Howard R. Gold of Williamsport, presided.

The members of the Social Missions Committee are: Dr. Howard R. Gold,

chairman; Pastors W. I. Good, M. L. Kroh, Walter D. Guss; and Messrs. Reno Lepley, William Glenchert, P. M. Shoemaker, and W. H. Trimmer.

H. R. GOLD.

Lutheran Ministers Meet in St. Louis

An Inter-Lutheran Conference of the ministers of Greater St. Louis, Mo., was held January 20 at St. Mark's Church (U. L. C.), of which the Rev. Dr. Frederick F. Mueller is pastor. He is also president of the Southern Conference of the Illinois Synod. There were some fifty pastors present, a majority of them partook of the material blessing of life at the hands of the women of the congregation. Thanks was offered by a Danish pastor and appropriate appreciation was expressed to the ladies by a Missouri Synod pastor.

The Rev. Carl I. Empson, pastor of Reen Memorial Church (U. L. C.), led the group in prayer. An interesting

paper on the Inspiration of the Scriptures was read by the Rev. William Maschoff, pastor of Concordia Church, who will make his paper available by mimeograph. The meeting was closed with an excellent prayer by the Rev. Theodore W. Schroeder, pastor of Mt. Calvary Church (Mo.), Brentwood, Mo.

Death of Dr. Gift

Foster U. Gift, D.D., was called to his Heavenly Home Friday, February 4. The funeral service was held Monday, February 7, at Calvary Lutheran Church, where he had been the pastor for twelve years, from 1910-1922. The service was conducted by the pastor of the church, the Rev. James Powers, who was assisted by the president of the Maryland Synod, Dr. Raymond C. Sorrick; Dr. Martin Luther Enders, pastor of First Lutheran Church; Dr. John L. Deaton, pastor of Christ Church; and Dr. John C. Bowers, pastor of Salem Church, Catonsville, a long-time friend of Dr. Gift. The interment took place at Druid Ridge Cemetery.

An appreciation of Dr. Gift's services to the Church will be published in a later issue of THE LUTHERAN.

Lent and Easter

Literature—Supplies

Will be found listed in our

Catalog 74—Supplies for Church, School, Home

Sent January, 1942, to all on our mailing list, and available to others having real need for it. The CERTIFICATES—Confirmation, Church Membership, Baptism (listed on pages 175-180)—are still available in most part.

Catalog 79—Gifts for All Seasons

Sent November, 1943, to all on our mailing list. Its listing of gift literature and novelties supersedes largely the listings on pages 5-41 of Catalog 74.

Special Circulars on Lenten and Easter Materials

One or more special circulars are scheduled to be sent, prior to the Lenten season, to all persons on our mailing list.

Movie Films

If you are planning to use films from our agency of the Religious Film Association, order your subjects immediately. The usual "four weeks in advance" will not assure procurement of films for this season at the rate orders are being received. The film, "The First Easter," is booked solid for Easter and it is possible some other items also will not be available.

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OBITUARY

Mrs. W. H. Brown

Della May Brown, wife of the Rev. W. H. Brown, retired, died at her home in Elderton, Pa., November 24, 1943.

Mrs. Brown was a daughter of the late John Y. and Harriet Himelrite of Star Tannery, Va. She was united in marriage with W. H. Brown in 1903, ten years before his ordination to the gospel ministry. In that ministry of twenty-four years, thirteen of which were devoted to home mission endeavor, she was a faithful yet unassuming helper.

Mrs. Brown's latest membership was in the St. Jacob's congregation of the Elderton Parish, whose missionary society honored her with a life membership and recently an In Memoriam.

She is survived by her husband and their five children: W. Kirk Brown, Pittsburgh; David M. Brown, U. S. Army; Emanuel Paul Brown, Elderton; Mrs. C. H. Scranton, Elderton; Mrs. Miles Smith, Shelocta, Pa.; three grandchildren, Betty Lou Brown, Raymond and William Ira Smith; three sisters and one brother: Mrs. O. S. Gettys of Winchester, Va.; Mrs. T. Stadden Cooper, Mountain Falls, Va.; Mrs. Mamie McIlwee, Washington, D. C.; John M. Himelrite, Star Tannery, Va.

Services were conducted in St. Jacob's Church by her pastor, the Rev. Paul L. Schmiedel, assisted by George E. Bowersox, D.D., Leechburg, Pa. Burial took place in St. Jacob's Cemetery. W. H. Brown.

Mrs. G. H. Gerberding

widow of the first president of the Synod of the Northwest, passed into life eternal on December 23, 1943, aged eighty-nine years. Ever since the tragic accidental death of her husband in 1927 she had declined in mental health. From 1932 until 1941 she had lived with a sister in Warren, Ill. For the past two years she had lived in a private rest home in Minneapolis, Minn. The last two months of her life were spent in the Deaconess Hospital, Minneapolis.

The death of Mrs. Gerberding calls to the mind of many of the former students of Northwestern Seminary tender memories of the hospitality of the former professor's home, which was in the seminary building. She was always a mother to "her boys" in the seminary. This kindly attitude goes back also to her days from 1904 to 1920 in the Chicago Seminary.

Her death also severs one of the connecting links between the Northwest Synod and the Passavant tradition. She was a direct descendant of John Michael Steck, associated with early Lutheranism in western Pennsylvania. Born in Warren, Ill., as Lavinia Lucretia Welty, she was adopted into the Waters family at Jumboville, Pa., at the age of four. Her foster father was a

prominent pastor in the Pittsburgh Synod and closely identified with Wm. A. Passavant. In that environment she grew up and served as nurse and housemother in the soldiers' orphan school conducted by Dr. Waters.

She married Dr. George H. Gerberding in 1904 and was a good mother to his five children: Esther, now Mrs. J. R. E. Hunt of Chicago; Emma, now Mrs. C. K. Lippard of Philadelphia; Ruth, now Mrs. William C. Stump of Waukesha and Milwaukee; Richard, now president of the Synod of the Northwest; and William Passavant, now of St. Paul.

The funeral was held in her home church, Salem, Minneapolis, on Christmas Eve, P. L. Wetzel, D.D., officiating. The older pastors and professors of Minneapolis served as pallbearers. Her body was laid to rest beside her late husband's in Lakewood Cemetery, Minneapolis.

—Bulletin of the Northwest Synod.

Mrs. J. Luther Hoffman

According to His promise, our Lord came again to receive unto Himself the life of Mrs. J. Luther Hoffman, renowned for her beautiful character, which was expressed as a devoted wife, an affectionate sister, a dutiful mother, a useful citizen, and a consecrated servant of our Lord.

After an illness of several months, death came peacefully January 29, 1944, at the home of her daughter, Mrs. Robert Eyer, Lewisburg, Pa. She had been making her home at Hartleton, Pa., with her husband, pastor emeritus of the Church of the Reformation, Baltimore, Md. She was stricken with her last illness while visiting her daughter in Lewisburg November 19.

May Trenkle Garlach was born September 12, 1876, at Gettysburg, Pa., the daughter of J. William and Sarah Garlach. She was married June 19, 1902, to the Rev. Dr. J. Luther Hoffman.

She was a graduate of Bethany School, Gettysburg; Drexel Institute, Philadelphia; and attended Gettysburg College. Before her marriage she was private secretary to Major Brown, who was in charge of the Bureau of Railways at Harrisburg.

The love of her life was the church; and she rendered notable service at the side of her husband throughout his fruitful career in the service of the church. His pastorates included terms of service at Tremont and Scranton in Pennsylvania; and Silver Run and Baltimore in Maryland. His last charge was a twenty-two-year ministry at the Church of the Reformation, one of the largest churches in Baltimore, Md. April 1, 1939, this church in recognition of exceptional service, preserved the relationship of this splendid pastor and his wife by electing Dr. Hoffman, pastor emeritus. Dr. and Mrs. Hoffman then took up residence in the former's parental home at Hartleton, Union County, Pa.

Soon after her husband became pastor of Reformation Church, Baltimore, Mrs. Hoffman organized the Ladies' Bible Class, and was its popular teacher until the pastor's retirement. In the church and in the community she leaves a cherished memory.

Mrs. Hoffman had a gifted pen. She contributed many poems of literary excellence and significant religious thought to church publications. She composed the theme poem that Dr. Oscar Blackwelder used while in Baltimore in his radio program, "The Lighted Window."

The deceased is survived by her husband and three children: Richard, William L., and Mrs. Sarah E. Eyer; one brother, Henry R. Garlach of Gettysburg; one sister, Miss Elsie Garlach, professor of French at Albright College, Reading; and two grandchildren.

A brief service was conducted at her daughter's home, Lewisburg, by the Rev. V. D. Naugle, pastor of Christ Church, Lewisburg, 2:00 P. M., February 1. Further services were held at 3:00 P. M. in the Hartleton Lutheran Church in charge of Pastor Theodore C. Scheifele, assisted by the Rev. Howard F. Reisz, pastor of the Church of the Reformation, Baltimore, who offered prayer; and James Oosterling, D.D., long-time friend of the deceased and her husband, and missionary of the Baltimore Inner Mission Society, who spoke out of the deep well of friendship to the deep need of the bereaved family and friends. Interment followed in Hartleton Cemetery. Howard F. Reisz.

CHANGE OF ADDRESS

Dietrich, Martin O., from 3087 Emerald St., Philadelphia, Pa., to 228 N. Franklin St., Philadelphia, Pa.
Freimuth, H. C., D.D., from 40 McCosh Road, Upper Montclair, N. J., to 163 E. Haverhill St., Lawrence, Mass.
Goos, Frederic H., from 310 Philadelphia Ave., Egg Harbor City, N. J., to Lutheran Service Center, 115 27th St., Newport News, Va.
Gruver, Luther A., from 614 Raub St., Easton, Pa., to 618 Berwick St., Easton, Pa.
Jensen, Claudius E., from 1214 Oak St., Cleveland Heights, Ohio, to 3330 Hyde Park Ave., Cleveland Heights, Ohio.
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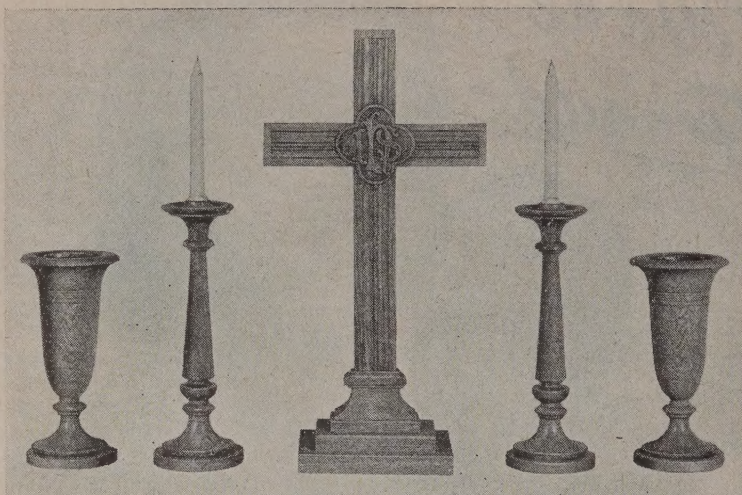
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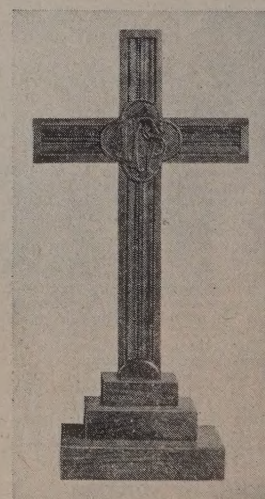
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